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The Discovery of the Deity

BY KORESH



QUESTION CONFRONTS the mind, urgent and profound: Is there a God? If there be, where His domain? Where may He be found? Upon these vital points men differ widely, and the wisest of them all pronounce the subject problematical, and thus the world is left in doubt, and therefore delves in darkness in pursuit of that, whose mystery is fathomed not, nor can be known to "finite" men.

The predicate of thought with all the world is thus far made in doubt, because no premise proven stands; nor does the human mind accord it wise to eliminate from every premise the doubtful factor. Let once the mind declare the form and function of the material world in which all life resides, a basis thence is found for rational deduction, and its incubated offspring can be defined from knowledge of the cell from which the incubation springs. Center and circumference distinguish limitation of the sphere; and where the material form has heart or center, the life derived provoked has also heart and center, whence radiate and converge all active force.

Arch-human life inevoled race will yet appear to mark creation's triumph in the form of perfect man, the kingdom manifested not, but waiting for its birth from out this imperfect growth, because the life to come in Arch-human and material form is hidden yet within the mysterious spheres of soul, environed by the mortal and the manifest.

Within the man denominated Grand, or man in the greatest form, are spheres of spiritual degree, and determine they toward the center and heart of all. Some thought of every mind toward a focal point inclines, whether the voluntary and conscious thought be directed thence or not. If not the direct actions of the mind toward this center flow, then the reflex force must find its way and merge into this nucleus of life.

That center into which all centripetal forces aggregate which are of mind, and in composite action portray all form and function, is but a part of the great whole, and equally derivative and contributive from heart to body, and from body to heart dependence lies; for fountain-head can only give its life to that from which it life derived. Can there still be, then, a doubt that God is the heart of man, his throne the focal point of universal consciousness, not of the evil and the false, but of the good and true, the point wherein the fires of purification burn the corruptible and the mortal into its transformation?

As in the human organism the blood of vitiation seeks the heart and its refinement in the fires of respiration, so do the corruptible forces of the human mind in grandest function flow to God, the heart of man, to be revitalized, but only when beknown to him, the vitiation and its filthiness he would escape.

At center and heart of man, in one grand focus of universal mind, where intellect enthroned constitutes the royalty of God, where in focal consciousness the wisdom of the race convergent centers, man is God, and God is man. From out this heart of hearts the universal blood of lives forever flows; contributing life, and from waste of energy returns again to reinvigorate its current, that, tributary to its field of distribution, it may forever perpetuate its own and its dependent spheres.

In perfected man is God incarnate, in flesh wherein corruption has no part, nor death a habitation. In the living and immortal Son was God the Lord revealed. To attain and possess this life is human destiny; to build the tabernacle wherein this life resides, man's ardent function urges him to overcome, that corruption may be swallowed up in life; for there is no life but God—all else is death.

The Flaming Sword

"And Be placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the Tree of Life."

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The Essential Apex of the World's Progress

The Messianic Appearing and Its Relation
to all Other Issues and Impending Crises

BY KORESH



HEREWITH SUBMIT for the careful consideration of the readers of THE FLAMING SWORD, a reiteration of facts and statements regarding the culmination of the Christian age of the world, the passing of the old heavens and the old earth (church and state), and a recapitulation—including an outline in general, with some particulars—of the laws and processes of the closing enactments of the passing dispensation.

Astronomical and social signs of the times indicate, unerringly, the great truth that the end is upon us with all of its concomitant desolation. Astronomically, we are passing out of the constellation Pisces into the constellation Aquarius. The sign passing through the constellation of the Fishes has marked the progress of the Christian era from its inception. The sign of the fishes was that by which the early Christians designated one another as the secret indication of their fellowship and brotherhood. This was because they understood that the dispensation they were inaugurating was the Piscatorial dispensation, and when the sign should have made its transit over the constellation, the Christian dispensation would have come to its culmination.

The sign Aries is now making its transit from the constellation Pisces into the constellation Aquarius. Were there no other indications of the end of the age, this would be sufficient to determine the fact of the coming great revolution in the affairs of men. But there are other signs of as great significance. The money power, the greatest curse with which the world has ever had to contend, has reached the climax of its oppressive and degrading influence upon the world. If the oppression and degradation of the children of Israel in their Egyptian bondage were appalling, ten thousand-fold more oppressive has the money power become, in its usurpation of the social and political rights of mankind, and in its pollution of the avenues of commerce and industry. The curse pronounced upon the serpent is the curse with which the money power has prostituted

all human intercourse; and this curse upon the world will culminate in the desolation pronounced in the first woe, to accompany the termination of the desolating influences of this great violation of human rights.

The Christian dispensation began with the institution of the common use of all property held in any way by professedly Christian Disciples. The Holy "Ghost" operating in the hearts of men was God operating, for the Holy Spirit was recognized to be God himself influxed into the human soul. Where God operated with one accord in the souls of the multitude, as many as received this influx of Deity were moved by one spirit, and thought and acted in common; and because of this homogeneous spirit, they were of one soul and mind, and therefore, necessarily had all things in common. The Christian age began in the spirit of commonism, and all wealth was held in community interest. This was the true Christianity, and this spirit actuated the entire body of God,—this body being the church of which the Lord was the head.

The Christian church has gone to hell; it has violated all of the first principles of the Christian religion, and has gone absolutely over to paganism. It has adopted pagan methods in its transactions, and has fulfilled the predictions concerning it; namely, that the end should not come until there be a falling away first, and that man of sin be revealed, in the church itself. The Christian church has fallen. The Christian world endorses, and in every way encourages the competitive system, which had its origin in hell. Its god is the god mammon, the god of gold, in which it has been declared we trust,—the United States motto on the gold eagle. Our present monetary system is the perverted use of the gold metal, which has become a commodity of barter.

Why Did the Messiah Come?

The last great act in which the industrial world has been ground under the heel of the despotic money power, was when our money was reduced to the single

standard to meet the demands of Lombard and Wall Streets' monetary requirements. The people have subjected themselves to the degrading influences of a system of bondage, which has relegated us to an ignoble servitude to the modern Shylocks. All this is according to the predictions of the ancient sages, who foretold the results as they are now being fulfilled.

The Grand or Universal Man is like the individual man, in so far as the individual has attained his perfected state. In the individual man, who is in the form of the individual according to the degree of development attained by the individual, there are lines of brain fibre extending from distinctive cortical cerebral areas, toward and into the conarium or central pole of the brain. There are twelve of these cortical areas,—six on either side of the head. The fibres originating in these twelve distinctive areas converge to a common center. This is the cone of the brain, called the conarium.

Now, as the human brain is in the form and function of the universal brain, there must of necessity be corresponding cortical areas of the brain of the Grand Man; and somewhere in the successive order of human progress, these areas ought to be located and made the basis of a system of Universology. This designation would point out the human Zodiac, corresponding to the physical Zodiac in the physical heavens. Did the twelve Hebrew tribes comprise this human Zodiac? The twelve sons of Jacob were born according to the foreknowledge of Israel and his provision in the conception of these sons under the twelve distinctive constellations in the heavens, so that naturally each son had for his coat of arms the sign of the constellation of the Zodiac under which it was predetermined he should be born.

In the Jewish race, in the tribal relationship which Abraham, Isaac, and Jacob instituted according to their knowledge of the relationship of the sun, moon, and stars to human life and progress, the Zodiac of human development had its emplacement. The great luminary, then, of the spiritual heavens had its specific relation to this human Zodiac, just as the great luminary of the natural heavens has its relation to the natural or physical Zodiac. If we can locate the Zodiac of human life, we can determine scientifically all of the other relations of the earth and the heavens, and may define the course of human progress and its civilization, and the people in whom the great Prophet shall arise, whose wisdom shall tower above all of the other prophets of other people, whose progress may also be marked by corresponding mental luminaries. If in the Jewish race there developed the great human Zodiac, and therefore the course of the onward movement of the sun in his circuit and career, then we may determine the course of the path of the great luminary, as he progresses onward in his course.

The Apex of the Human Zodiac

The Lord Christ was the apex of the cone projected from the twelve cortical areas of the Grand Man,—these twelve cortical areas being found in the Jewish people

preceding the Christian dispensation. It may be asked, in what way did the Lord Jesus constitute the cone of the Jewish age? Precisely as the fibres of the human brain, in its twelve specific cortical areas, converge toward and into the pineal gland or conarium, so did the spirits of the twelve tribes look toward the coming of their Messiah, for their deliverance. Let us make an illustration of what we mean, so that the common reader may comprehend the truth of what we declare. Attach millions of threads to as many points on a plane, on which are defined twelve circular spaces; then gather these threads to a point of common convergence, where they are twisted into a solid apex. This would cause them to take the form of a cone, in which every thread would form a small rope. There would be as many threads at the point or apex where the threads are gathered, as there are at the base of the cone.

Let the entities comprising the Hebrew nation constitute the base of the cone; the desires of the nation in their thoughts upon and for the Messiah represent the lines of thread, and the direction of the spiritual forces of the nation indicate the course and congeries of the threads,—the spiritual desires being the course of the spiritual tendency of the spiritual world in the Hebrew race,—and you have something of a conception of the Messiah and cone of the human Zodiac. You will gain something of a knowledge of the necessity of a Messianic center as essential to the perfection of the final human organism, called the government of men.

If one can conceive of a proportionate activity of forces crowded into a minute center of spiritual forces, originating at the extended base of the cone, an understanding can be reached of the superiority of a character into which there was a congeries of function, corresponding to this aggregation of threads into the small and twisted cord, which would represent the increased potency of a crowded center of activity.

Suppose we now tie a knot (ganglion) or head, at the cone of this congeries of threads, and then cut off the knot. This would be a circumcision of the ganglion, that is, *circum*, around; and *cision*, to cut off. This knot or center is the result of the influx of the spiritual forces and entities, moved toward this center by virtue of the rite of circumcision in the Jewish race, a ritual which determined the direction of the thoughts; for in the institution of the rite there was a promise made that kings should come from the loins of that people, and from the loins of Israel. Circumcision was the cause of the projection of the thoughts into the Christ, and also the cause of the gathering into him of the spirits of all who looked for his appearing. It was for this reason that he was enabled to gather the lambs with his arm, and carry them in his bosom. These lambs were the spirits of the past dead, who were resurrected in him as the spirits of just men made perfect. The cutting off of the Messiah was the circumcision "again the second time," at the hill of the foreskin. It was the cutting off of the flesh of the Christ, that it might be possible for the sons of men to be resurrected now at the end of the Christian age. The Lord was the first-born, and

was the cone or conarium. The first-born males of Jewish families are called the cones. This is in correspondence of the first-born of all men, to be the conarium of the human race.

Dissolution and Recreation

The claim that some men make (and are making), that spirit and matter are not two distinct qualities of substance, is a mistake growing out of supreme ignorance of the function and form of life. Matter is not spirit, nor is spirit matter. They are distinctively two things, neither of which possesses the qualities and characteristics of the other. Matter exists eternally as a discrete degree from spirit, but may be changed to spirit,—when it changes all of its properties, qualities, and nature. Matter is not spirit, but it can be destroyed as matter, when it is immediately converted to spirit. When spirit is destroyed as spirit, it becomes matter. The two states are perpetuated as two distinct and discrete degrees throughout eternal existence. They are perpetually in equilibrium.

Form and function are also as perpetually existent. Universal form (in which universal function obtains) and universal function are the two eternal and perpetual conditions of creative power and activity. There is no creation, in the sense of what has been regarded as creation. Creation is eternal within an everlasting and perpetual organization, in which every kingdom (from that of the mineral to that of the Gods) everlastingly obtains. The universe recreates its own germinal beginning of life. This germinal beginning must contain all of the functions of all life, in the greatest and aggregate form and function. As the universe is in the form of the universal man, its perfect seed must also be in the form of man in his least perfect manifestation; therefore, when the promised Seed came, that Seed was in the form and function of the God-Man, the Man-God, the Lord Jesus Christ, in whom was all fullness of the Godhead. He was the Father, Son, and Holy Spirit. This Seed came into the world to be planted in the garden of God, that garden being the church which God has raised up for the reception of that promised Seed.

The Lord Jesus Christ was a creation of God from men. He was a specific character, brought down through the ages and rounded in his development, through experiences of reincarnations, until he could become the perfected Heir to the eternal throne. He became the Son of God and Heir to the throne of God through the processes of development, until he could become the receptacle of the influx of God, the center of the universe.

There are three distinctive phases of the destruction of the old dispensation. The first is the dissolution of the money power; the second is the dissolution of the old church, and the third is the dissolution of the old wage system. Three woes will accompany the dissolution of the old age of the world. Each one of these woes will be a catastrophe. Three great calamities will attend the breaking up of the old effete system into

which the world has degenerated. It would be impossible for a revolution to come to the world, without the attendant destruction of the institutions of the world. We therefore predict direful calamities, which are as certain to come as that the Christian dispensation has violated its principles and prostituted its life.

You will say that I am a calamity howler; but every prophet that God ever sent into the world has been a calamity howler,—never believed by those to whom he was sent. Even the Christ came unto his own and his own received him not. It has always been so, and will always be thus. The Lord Jesus came into the world at the time predicted by the prophets of the Jewish age; he came at the time and place predicted hundreds of years before he was born into the world. His coming was so different from the expectation, that the Jews who had prophesied of him would not believe their own testimony, except the few who were prepared for his reception.

The Chronology of the Crucifixion

He came at the termination of the seventy weeks, as predicted by the Jewish prophets. It was ordained that the seventy weeks constituted the seventy weeks of years, rather than the seventy weeks of days. It will be remembered that the Jews counted a number of stages of weeks in succession, the week of days being seven ordinary days, the week being seven days, and the Sabbath being one ordinary day. Then they had a week which was seven weeks, the Sabbath of which was one week. They had a week which was seven years long, the Sabbath of which was one year. It was predicted that from the time the decree should go forth to rebuild Jerusalem, until the cutting off of the Messiah, would be seventy weeks, and that the Messiah would be cut off in the middle of the week. We ask the student of Koreschianity to carefully examine this question from the standpoint of science, and notice whether the prediction was fulfilled or not.

The decree went forth to rebuild Jerusalem four hundred and fifty-seven years before the birth of the Lord. Add to this the thirty-three years of His life, and we have four hundred and ninety years. If we divide this by seven, we have seventy times seven years, making seventy weeks, according to the Jewish system. Jesus was about thirty-three years old when crucified, which would make his cutting off in the middle of the week, just as predicted by the Hebrew prophets. Some of the Jews were looking for the Messiah at this time, because they understood the principles of this system of chronological reckoning. But the Lord was supposed to come at that time to restore the natural kingdom, while the fact was, he came then only to sow the seed for the future development of the arch-natural kingdom, now to be ushered into the world.

The end of the seventy weeks from the time of the decree, brought the crucifixion at the appointed and predicted period. Accompanying this prediction there was an extended period, counted upon the basis of the same principles; a period of two thousand and three hundred days was determined. (See Daniel, viii: 14.)

If, according to the prediction of seventy weeks, each day was one year, we conclude that the two thousand three hundred days are two thousand three hundred years. At the end of this period the tabernacle or sanctuary was to be cleansed. The discussion of this question involves a study of the character of the sanctuary, the processes of its pollution, and the character of its cleansing, together with the time of the beginning of the two thousand three hundred days, which mean two thousand three hundred years. This period was from the time of some decree that went forth for the rebuilding of Jerusalem.

The Time of the "Second Advent"

It is very generally known that the Adventists have made some predictions upon the basis of the second decree, which was declared five years later than the first one; but there is no evidence that the first decree was not intended, in the prophetic declaration. Miller, whom I regard as the one that made the midnight cry, was indefinite as to which decree was the one signified; but even taking the latter one, the time would end in 1844. If the first decree was intended, then the time for the cleansing of the sanctuary would be in 1839. These years passed, and no Christ came according to the scheme of his coming, as laid down by the modern prophets. Miller did not trouble himself as to the *manner* of the coming of the Lord, but merely set the time, from one or the other of the decrees, maintaining that if the latter decree was intended, the time for the cleansing of the sanctuary would not begin later than 1844.

The Lord did not drop down out of the physical clouds, as the Adventists had predicted, which made them the false prophet. This does not apply to William Miller, for he did not determine any particular manner of the Lord's coming; he left that for others to discuss and fail upon. He declared that "the time" was at hand. Now, following this movement and declaration, there succeeded two classes of people looking for the Lord's appearing;—one class having their lamps filled with oil, the other class having great interest, but no oil, and hence not being able to see when the Lord appears; for he comes as—not like—a thief in the night. This is His first appearing as the Prophet Elijah. He comes later when every eye (those who have eyes, not spiritually blind people) shall see him.

If we decide that the first decree was intended by the prophet as defining the two thousand three hundred days, we would have to fall upon the year 1839 as the period for the cleansing of the sanctuary. Was 1839 the time set for the cleansing of the sanctuary? The tabernacle in the wilderness was the type of the sanctuary to be cleansed at the expiration of the two thousand three hundred days. We will predicate this cleansing to be from the first decree, hence in the year 1839. What occurred to the typical sanctuary? The blood of slain animals was sprinkled upon it during the year, therefore the holy tabernacle which contained the law of God and the sacred things pertaining to this sacred type became polluted, and the law was desecrated. To

what did this tabernacle refer? It indicated in the type, which it was intended to portray, the tabernacle of God, the Son of God, in whom was the law; for Moses was in him, and so was the prophet; for Elias was in him, and both of these were manifest at His transfiguration. These two constituted the interior and the most interior of the Lord.

Jesus was the specific tabernacle of God, the man in whom God was manifest. This was not merely the Son of God, but also the Father and the Holy "Ghost." The tabernacle, typified by the tabernacle in the wilderness, was Jesus Christ, the Lord God. Now what became of this tabernacle? This question settled, it becomes easy to determine the significance of the cleansing of the sanctuary at the end of the two thousand three hundred days. In the study of this proposition we are intending to adhere closely to the plainest declarations of the Bible bearing upon this subject; and we will further state that we are authorized to declare the absolute truth concerning these doctrines of God Almighty. We speak by authority and from the mouth of God. We are sincere in this thing, for it concerns the entire world. We are approaching the critical period of the world's history, and are therefore greatly in earnest.

How Did the Messiah Go Away?

The Lord Jesus was eaten by his church or he was not. Which will you have it? brethren. Was Jesus Christ the Lord eaten as to his personality? "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." "My flesh is meat indeed, and my blood is drink indeed." My brethren of the church, is this a fact? Was He the living bread, and was he eaten? Did He fulfil his declaration, "I will come into you, and will sup with you;" I will be in you, as I am in the Father and the Father in me. Is it a fact that the Lord, coming as the promised seed, was to be planted in the race that would receive him, the Holy Spirit being the substance of his body? If it be a fact that when the sacrament of the bread and wine is partaken of, it signifies the partaking of the substance of the Lord's body, then does this symbol mean anything, or is it a farce? Which will you have it? brethren. Is it a fact, or is it a great farce with which to amuse and deceive the world? Was the body of the Lord eaten, and was his blood appropriated? How, and when, and for what purpose?

Christ was eaten. His life was appropriated. How? In the presence of his Disciples, after his resurrection from the tomb of Joseph, his body was dissolved; it was dematerialized and became the Holy Spirit. When the church received that Spirit it received the flesh and blood of the Christ; his personality was absorbed by the church, and the promised seed was planted in the soil of its reception, for the purpose of its regeneration (re-production). When the Christ was planted the sanctuary began its descent into the sinful race, for no seed can reproduce except it die first. The Holy tabernacle of God, the body of the Christ, began to take upon

itself the conditions of the race into which it was absorbed. This was the real crucifixion of the Lord, typified by his death on the cross. The cross of God with the sinful race of men which he came to save is the only means of restoring the race to be the Sons of God. To as many as believe on His name gives he power to become the Sons of God.

The Lord Christ, then, was planted in the race as declared. That planting was the sowing of the children of the kingdom, which he gathered from the past with his arm and carried in his bosom. These were the children of the kingdom cast out into outer darkness, to pass through the processes of regeneration through the Christian dispensation. The Lord was eaten, and he thus took upon himself the sins of the world and was made to be sin, as it is expressly declared of him. The tabernacle of God, the sanctuary, became polluted, and therefore the time should come when the sanctuary must be cleansed. This could not be until the sinful sanctuary should be born into the world at the end of the two thousand three hundred years, when the man of sin, that is, the man who took upon himself the sins of the world, would be reincarnated for the purpose of restoration. Was this man born into the world according to the prediction, at the end of the two thousand three hundred days (years), in the year 1839? According to the prediction this was the time, and this the process and manner.

How Will the Lord Come Again?

Was Miller right when he made the midnight cry? Who are the wise virgins who have oil in their lamps, and who are the foolish virgins who want the oil and cannot obtain it? The foolish virgins who are looking for the Lord to come contrary to the Scriptures of truth, are the fools who are blind and cannot see, and who will not recognize the Lord when he appears. The Lord will never descend from the physical clouds, but he will descend in the celestial clouds, in the literal manifestation of the Sons of God. This will be the resurrection of the dead; and in this resurrection the Christ of God will come in his second coming, after his first coming in Elijah the Prophet.

The Lord was eaten, and thus he descended into the race. God himself was planted in his descending quality, and commingled with the race he came to save. The Holy Spirit was the seed sown in humanity, for the purpose of making humanity the offspring of God. Who cannot see that there can be no salvation of the sinful race but through the planting into the race, something of immortality? How can the mortal become immortal but through the planting of the immortal into its vitals, that the mortal race may become the immortal race? This corruptible shall put on incorruptibility, and this mortal shall put on immortality. This means that the mortal and corruptible shall become immortal and incorruptible.

We declare that the time is at hand when this mortal body shall be transformed to an immortal body, and this decaying structure shall stand out in this body

an immortal form, without the possibility of the ordinary decay, and having the likeness and image of God. This immortal change is to be engendered through the office of the one and only personality ordained to perform this most wonderful mission. This is the office of Elijah the Prophet, who will institute the fire of purification, the cleansing power of God. The change of the mortal human race to the immortal human race, will take place through a conflagration which will consume the hundreds of thousands who will enter the fire through the desire of overcoming the things of the flesh.

The descent of the New Jerusalem, the Bride, the Lamb's Wife, which John saw coming down from God out of heaven, is the coming out from the spiritual interiors of the race, of the woman taken from the man Christ, upon whom God caused a deep sleep to fall during the dark ages. This woman is the veritable *Chiah*, life, rendered Eve. It is the woman which is above and is free, declared to be the Mother of all living. The Lord took upon himself the conditions of the race; and from the progress of the Christian dispensation, and at its end, the New Jerusalem is resurrected in the spirit; and thus the woman appears, who was taken from the man Christ. The restoration is in bringing the woman back to the man, who is coming up to meet the descending woman. The descent of the New Jerusalem is from the spiritual heavens, and this descent is to resurrect the man and to restore him to immortality. The time is at hand, and therefore the time is *near* for the breaking up of the old institutions of the world. The great crisis is very near, and the time short.

The twelve tribes are already gathered in the New Jerusalem, there ready aggregated in the spiritual heavens for her descent and conjunction with the sons of Levi being raised up in the resurrection of the dead. I aver under the direction and authority of the eternal God, that there will be no gathering of the Hebrews and Israelites in one united body, other than the already united Judah and Israel in the New Jerusalem. The twelve tribes are in the heavens, the spiritual world, in the function of the Holy City, gathered into the one man upon whom God has written the name of God, the name of the Holy City, the New Jerusalem, and "my" (God's) new name, that is, the new humanity; and this is none other than the ordained and authorized Elijah, the Messenger of the Covenant.

The Stepping-Stone to Eternal Life

BY KORESH.

THE BIUNE STATE, the product of the Tree of Life, is the supreme or arch-natural (arch-human), the highest attainment of the visible and tangible manhood. It corresponds to the state reached by the Son of God, the Son of man, after his resurrection from the tomb of Joseph. It is the stepping-stone to life eternal, and is the result of sacrifice. It is attained through that overcoming made possible through the priestly office of Elijah the Prophet.

Jesus the Lord, as he attained to his supreme state after the resurrection, a condition enabling him to dissolve and disappear from the ordinary sight, was a perfect type of the Sons of God. He was Bride and Bridegroom in one form. This union and blending of the two-in-one constituted him immortal, the firstfruit of immortality. As he reached the consummation of arch-human perfection in the flesh, so will his offspring reach immortality here in this life,—in the flesh, the order of Melchizedek, of which he was the High Priest, because sacrificed to this end.

The Field of Woman's Progress.

BERTHALDINE, MATRONA.

AN OPEN LETTER TO HETTY GREEN

How Hoarded Wealth Might
be Made to Work Wonders

DEAR HETTY GREEN:—"Mistress of Finance;" such is the title of the *Broadway Magazine* article that presents you to us. I declare to you that the searchlight of genuine science has revealed the fact that the Lord of the harvest has come as "a thief in the night," as he said he would, to claim his own. He has descended from the one Lord, who, centuries ago, was in heaven. He has been raised up as a man among men, and is destined to be the one righteous branch of the vines of the earth. The earth is declared to be the Lord's, the fulness thereof, the heavens, and they that dwell therein.

Should you, dear Hetty, desire the most scientific credentials, for the legal claimant of all that you have, they exist for you. The sure word of prophecy, coupled with the science of Universology, will furnish all such, that a rational being should ask of God, the Man. The "Sign of the Son of man in heaven," the Lord's foretold indicator of the end of the Christian dispensation, opens the door of the world to come, by which restored humanity is to go in and out by the "new and living way."

The Sign is officially Elijah the Prophet, the Messenger of the Covenant, appearing to all who can receive his message, just before the great and dreadful day of the Lord. We serve this Messenger as a herald to you, of the science of all that his presence means to the money-changers who have defiled his temple with misconceived self-interest in filthy lucre.

The Lord of old was merciful to the Magdalene who recognized in the man Jesus her Lord God. Her male fellow sinners who knew Him not, would have stoned her, had he not stayed their hands. The "Mistress of Finance," sinner as she is, and frenzied as finance has become, may find mercy through restitution of the tithes and offerings of which she has robbed the Lord and his humanity. Hetty, to the Lord of the harvest, whose reapers are few, belongs the remnant of your miserly, miserable womanhood. To the Lord of all the harvest belongs all his own of this world's wealth which you have "cornered," with the usury thereof. This corralled wealth of the Lord's, now in your grasp, is needed by his needy Lazarus class of humanity, the Lord's poor. Hand it out while you may to his Anointed, that it may beonce more rationally distributed according to the laws of God.

Would you know these laws as illumined by the science of the universe their operations sustain, the knowledge is available to you, and to all like you, about to be tormented with their ill-gotten gains. We are ready to declare to you what duty to humanity's God at this moment requires of you, and lesser others like you. It is just possible that you, in the order of law, represent

the feminine body of the unjust stewardship the Lord is to command. The Lord could use you now, if you would be used as a valued instrumentality in the laying of the foundations of his kingdom in righteousness.

Is there not a remnant of holy aspiration left in your woman's soul, making you long to end your career as a great financier with one great signal service rendered to humanity? Do you not aspire to be made worthy of incorporation into the life of the world to come? Could you not rejoice to be made one with God in the sphere of his divine wisdom and universal love? The act of public service to which you are now called, enacted, would rank you among the greatest women of your time.

It is said, Sister Hetty, that your chief aim in life is to make your son Ned the "richest man of his time." If this be so, then for God and humanity's sake, go to work at once to make Ned's old mother one of the greatest women of her time. Throttle her lust for gold, and restore to the Messenger of the Gods the sum total of his own.

Do you wish to load your "Ned" with great possessions and cheat him out of immortality and eternal life? Remember the young man of old, who came to the Lord Jesus at one time, seeking an inheritance of eternal life. That young man turned from the Lord of life, the Heir of a world to come, exceeding sorrowful, because of his vast possessions. No, Sister Hetty, your "boy Ned" and my "boy Hal" need a motherhood of wisdom more divine than that of the hell-born spirit of lust for usury, animating "frenzied finance." This lust, now grinding the face of the poor, is destined to distort the whole body of the rich in the torments of corruptible dissolution. Remember the long foretold weeping and howling of the miserable rich, upon whom the three woes and the three curses are to fall heaviest in the approaching great and dreadful day of the Lord.

From the impending misery the promised practical way of escape has been provided. The promised "City of Refuge," sighted by John the Seer, has practically been incorporated to be built. The gospel of the ascending kingdom of man has been proclaimed. A great company of women is needed to more widely publish it. Of this great company, even Hetty Green, the reputed aged, miserly, miserable woman, is made welcome to become one, and be made a big-hearted, beautiful captain of industry, when transformed by the renewal of her penurious old mind.

Women's Changing Ideals

"NEW IDEALS in Husbands"—heads an article in the *New York Tribune*. The writer says: "The love ideals in women are apparently in a state of transition, like the sex, and the time when an unattached maiden longed for a lofty being whom she could look up to with awe and reverence is gone, presumably for-

ever. Now every woman wants to be a queen, and thinks of a husband as a necessary, but entirely subordinate individual."

The writer, speculating, remarks: "I wonder if the change is not partly due to the superior inches of the young woman of today. It seems natural that there should be a difference between the day-dreams of six-foot-something, and those of five-foot-nothing. The men seem to be adapting themselves to the altered state of things admirably."

Speaking of a friend, Clara S.—(the author) says: "I think she is the tallest woman I know, and she swept in splendidly gowned, as if she owned the world; while behind her came her husband, an insignificant figure in black, carrying her cloak and other elegant belongings. I couldn't help feeling sorry for poor little Ned, but I know my pity was wasted, for he evidently exulted in his wife's magnificence and his own subjection."

The ideals of women are changing, whether they be progressive or retrogressive, and whether the ideals be of men or of women, they are changing. We have reached the scientific age of the great 24,000-year-cycle of Maz-zaroth. This Aquarian age will be governed by a rational science of the truth. Upon this truth the laws of immortal manhood, and the manifestly divine Fatherhood and Motherhood of all forms and functions are based.

Ideals false to the science of Universology will soon be dissolved into the shades of known fallacy and evil. The genuinely scientific woman of the future will have a most exalted and rational concept of the scientific significance of her own form and functions; of herself as the voluntary maker of masculine forms, mortal and immortal. She will have the most exalted ideal of the man worthy to vitalize the noblest creations possible to her being. One whom she cannot rejoice to honor and crown as a king among men will suffice possibly, for a lackey at the rear, but never as the husband and father on the throne of her scientifically cultured, intellectual, and moral nature, become translatable to the supernatural, the divine.

Of the man of sin, I mean a mortal man among men, who will be crowned the King of this most regal Queen of the kingdom of heaven in earth, it is written by St. John, the greatest of seers: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." The throne of the great Father of Lights and the Son, made one by the victory of life over death, is the intellectual glandula vitæ, the coming feminine head of divine recreative power in earth. She is to be known among men as Haveh, the Mother of all living. The throne of Haveh is the goal of the rising, aspiring womanhood of all time, and to shout with joy, "I have gotten a man from the Lord," the supreme ecstasy of her being.

Man's Inhumanity to Woman

EVERY COPY of the *Woman's Journal* of Boston, and kindred testimonials from many sources, come to us at the Koreshan headquarters, all bearing the glad tidings that the women of the world are ripening for their restoration to their rightful dominion in its affairs.

The dear old "mother country," as we call England, in distinction from Germany, the "fatherland," (no less dear,) seems to be the present storm-center of the suffrage movement. With such world-honored queens as Elizabeth and Victoria to illumine the pages of her history, nothing seems more irrational than that the men of England should hesitate to acknowledge the unquestionable right of their women peers to a voice in the affairs of the nation, of which, as a united body, they constitute the matrix of all constructive nourishing power and matriculating forces.

The pages of the future histories of our time will certainly constitute a record of man's inhumanity to woman, in the face of a claim to enlightenment that can be proven to be without a peer. With a genuine science of immortal manhood dominating the thought of the Golden Age to come, men will refer with wonder to an age so benighted that women were denied by dissolute mortal men the right to their own bodies in adherence to their vocation of motherhood, and the right to a voice in the education and civilization of their own offspring when born. The highest function of men, next to the scientific exercise of their begetting power, should be the guarding of women from everything that could possibly infringe upon their personal, civil, and religious right to perfect their ecclesiastical, national, and personal, organic, moral, intellectual, and physical efficiency for the well-being of that triunity of humanity of God, visible in the immortal manhood.

Think of the histories in the future recording the names of the men of England who caused or even tolerated the throwing into prisons, of the aspiring and cultured progressive women of their times, who dared to take their lives into their hands and rebel against the outrages of their love for humanity! It is due to an overruling providence of God in humanity that women are being raised up to do and dare for their kind, at the expense of suffering and death, unattended by the blare of trumpets, drums, and the booming of cannon as in military service.

The slow martyrdom of women under the curse of sin's dominion, is destined to be the seed of a church and state in which her voice, as the voice of many waters, will be heard in the clarion tones of divine Wisdom made personal. She is to become the inspiration of all men, to do the commandments of the Lord her God, as inscribed with the Flaming Sword upon the tablets of her heart. Once emancipated from the law of sin and death by the law's translation to the science of light and life, woman, in her most universal aspect and representative functions, will, by her imperial preëminence in the affairs of man, honor the name of England's queen, Victoria, by elevating it to that of the new world's Empress of the order of the divine kingdom in earth.

The Almighty prepares things for men, and the motherhood of men, things so much better than they, in the blindness of their mortal degeneracy can ask, or even think, that could their love for him in the simplicity of his divine manhood be once more awakened, a trust of all nations would be formed to do him honor, and lay all things at his feet.

For the motherhood of our race to awaken to the duty of the hour, means for men to be called to discern the Sun of Righteousness arising for the introduction of earth's new day, for the sons of men immortal. The birth pangs of the new order are even now sending the throes of approaching dissolution through every fiber of the old; they are destined to wax tenser, till the final agony is reached that heralds the joy of man, born again in the image and likeness of the Gods, who adore their own Motherhood, in form like unto a woman, such as the Gods alone can involve.

For this sacred chalice of their manhood the lives of the Gods are laid down, that they may take them again from its sword-guarded holiness, love's fount of perennial youth, from cycle to cycle.

Woman's Work in the Turkish Empire

SIR Wm. Ramsay, the celebrated archæologist, after visiting the American college for women at Scutari, said: "If only one sex in the East could be educated it should be the women, as their influence is so great in national development." This we quote from Wm. E. Curtis' wonderfully interesting account of the American college for girls at Constantinople. He says: "No institution in the world is more important than this, as it is one of the most vital factors in the intellectual and moral development of the Turkish empire." It offers the only hope for the ambitious women of Roumania, Bulgaria, and Smyrna on the north; Persia, Mesopotamia, and other regions of the Tigris and the Euphrates on the east; Egypt and Syria on the south; and Greece and Albania on the west.

Graduates of this school are helping to shape the destinies of eastern Europe and the Turkish empire. They are honored by the Sultan above all other women; and as wives of statesmen, founders, and teachers of subordinate institutions for the advancement of women, they are doing a pioneer work preparatory to the establishment of the divine kingdom of the Lord in earth, that will cause them to shine as stars of the first magnitude in the memories of the past night, when earth's new day has fully dawned. Thousands of women are being prepared to publish the purified gospel of the kingdom to every nation, tribe, and tongue.

The gospel communicated to the world by the Lord Jesus has been buried out of sight and hearing by the traditions of fallacy and evil enunciated by false scientists. These have destroyed the "sound doctrines" of the Apostles, and stocked the church of modern Christendom with so much moral rotteness that it is shunned as a leper by the millions of men and women yet destined to be saved. The purification of the temple of God's Prophet of "the times of the restitution of all things" is an accomplished work; and an American "College of Life" for women as well as men, has opened wide its doors to the women of all nations under the sun, who would be restored to every right and title of their divine origin and destiny.

The "College of Life" opens its doors to women, not alone that they may obtain the highest attainable intellectual and moral culture, but may learn also to be industrially, and successfully self-supporting. It has many broad acres of land awaiting the return of young women to the robust physical life, accompanying the applied science and art of agriculture, horticulture, floriculture, landscape gardening, etc. On the cultured and beautified land the opportunity awaits them to distinguish themselves in coöperative fellowship, in the sublime arts of agriculture and mural decoration. In short, the scope of human advancement which the "College of Life" offers women under its all-embracing science, can be limited only by the narrowness, inability, or inertia of the women themselves. The enlarging of the heart, and the endowing of the minds of women with the powers of the Gods, to be awakened by the voice of a genuine science of revealed religion, constitute the primary work of but one College in the world, and this stands with its doors wide open to all the progressive women of the world.

Woman's Rights in Ancient Egypt

RECENT DISCOVERIES of ancient papyri, revealing the fact that woman's rights were recognized by the ancients to a degree rare in these degenerate days, are of special interest to the women now looking to the God, declaring himself to be the "Ancient of Days" for promised deliverance from their wrongs. The Ancient of Days, the wisest of the wise, is God's providence to the would-be-mother of men, owned by God as his children.

A marriage contract of more than two thousand years ago, discovered in a tomb near Cairo, has recently been deciphered by an Egyptologist in the University of Strasburg, Germany. It is found to be, from an historic point of view, one of the most important documents recently brought to light. From it we learn, among other things, of the exalted financial position accorded to the married women of Egypt, three hundred years before Christ. It establishes the fact that in case a wife repudiated her husband, she allowed him to take back half his dower. This is the reverse of modern European customs, where the wife is expected to contribute the dower.

It is said the Egyptian man not only received nothing from his bride, but was obliged to "put up" a bonus to make himself a matrimonial possibility. In case of separation the man could be allowed by his wife to take only one third of the property acquired during their matrimonial relations. By this arrangement the wife, as the possible mother, was protected from the evils now so common, of wife-desertion at a time when most she needs a sovereign protector and good provider. We recall at this moment a young wife known to us, left by a miscreant as soon as her maternity was discovered; left in the midwinter of the North, in a fireless attic chamber, penniless, to the mercy of comparative strangers, who discovered her helplessness dangerously late.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

The REFORMATION IN FRANCE

JOHN CALVIN

JOHAN CALVIN, the Reformer of Lake Geneva, has the enviable reputation of burning the first heretic. This is not to say that he antedated the Inquisition. He was born in the year 1509 in Picardie, France, so he enjoyed the distinction of being the first of the Lutherans to adopt so rigorous a treatment of those with whom he differed. Now Calvin was nothing but a semi-heretic himself. He did not adopt the Lord's prayer as a part of the church's ritual as the early fathers had done. He simply provided himself with a hymn book. He bethought him that in order to make a fine impression upon the pastors at Geneva, whither he went for a more prolonged stay in France than was needed except at the instance of the government afraid to cope with his liberal ideas, he would add to his faith, virtue; this virtue to be found in burning Servetus, variously known as the first heretic or the first Unitarian.

Calvin's intimate acquaintance with the Scriptures was supposed to be his title to the honor of inventing the doctrine of justification by faith alone. His claim has been disputed, and this doctrine attributed to d'Etaples, with whom he associated freely at the little court of Marguerite de Valois at Nérac. After he wandered to Switzerland, away from the country where he was born, Calvin gave himself to the work of translating the Scriptures, perhaps, as d'Etaples had done? Not at all. He visited the Swiss pastors and became interested in predestination and fore-ordination, two of the most wicked inventions ever found out of the devil. The notion that a certain portion of the human race is fore-ordained and predestined to be damned or eternally lost, is the greatest destroyer of human happiness.

What has become of Calvin? What retribution among the shades have the heavenly spheres proffered to this merciless critic of his fellows? Suffice it to say that in his pilgrimage through the interior realms, Swedenborg saw this saint of the Protestant churches sawing wood. He did not seem to be enjoying his crown and harp. He was evidently being taught that it is necessary to do something; that works as well as faith are incumbent. The Christian church has shunned the dogma of justification by faith alone, and has relegated it to the limbo of exploded superstitions for the past few years. It is more occupied with the psychology of healing than with Calvin. The Reformed Episcopal church of Chicago has just instituted a phase of healing which is to treat the patient by rational methods mentally, instead of handing him over to the doctors. It is to be called psychological healing.

It certainly required great faith in God, to believe in him after Calvin taught that he had created a certain number of mankind to be forever lost. The God of the

Bible is supposed to be a gentleman. The god that Calvin *et al* have depicted, has not even that distinction. He is so mean as to require Calvin to tie Servetus to a stake, light fagots about him with his own hands, and finally see him burned, all because Servetus had denied certain articles of faith. No gentleman would treat one who had spoken ill of him in so severe a manner. A gentleman forgives and loves.

The spite which Calvin displayed on the occasion of his adversary and himself coming to terms, was only witnessed by the entire population of Geneva, whereas the tortures of the lost are supposed to be the sport of the entire angel-hood of the highest heavens.

The influence which Calvin exerted upon the Reformation was only equalled by that of Luther himself. He made himself the executioner, but he told Servetus that he only acted for his good in so doing, because the longer he lived and taught those damnable heresies the further he would sink into the horrors of a just God's retribution. Thus did Calvin end his days in peace and security, having distanced all his competitors in the city of Geneva. He was buried with his fathers in 1564.

After Calvin's daughter Madeleine died, he was prostrated with grief, and later, speaking of the sacrifice God demanded of Abraham, he observed: "I would have contended with the Almighty himself had he required such a service of me."

In those days the Catholics made bishops and cardinals of little boys in order that these infants might enjoy the usufruct of their labors. Calvin, who was born in the bosom of the church, was appointed chaplain at the age of twelve. The stripling soon renounced his office to embrace the principles of Luther. He reigned as an autocrat in Geneva.

A French historian has said that Luther is not a system. He is a man of flesh and blood. Calvin on the other hand, is one of the most perfect types of fanaticism. His rigidity is his supreme characteristic. In his behalf there is this to say: He was the product of his times, not the benign precursor of a better day, when God's light should illumine all mankind, and teach them that the "bravest is the tenderest."

The Golden Age Begins Under Woman's Auspices

THE BEAUTIFUL DOCTRINES of Koreshanity form the basis of the transformation of humanity from the grub or the catapillar state to that of the divine manhood. By learning the laws as they are expounded from the mind that has held communion with Nature and understood her workings, the ordinary man begins to bend his energies toward the initial effort. He begins to let his thoughts repose, first, upon the hope and the possibility of the truth being brought to humanity in such a way. Next he begins to long for the benefits re-

sulting from the truths which he hears. The wonderful doctrine that the Golden Age is to return in all the magnificence and splendor of its life appeals to all who really think. The Gods will walk with men and impart to them all their secrets. The mysteries of being are to be exploited so that the origin and destiny of man will be understood and accepted, not by a few, but with broad effect and wide significance.

There was once a man who loved all humanity so much that he wished to give up all that he had, and throw himself into the middle of the sea of death, which is the propagative order, so that he might bring up out of this deep sea many beings like himself, of a nobler, purer strain. This is love, not that we first loved God, but that he so loved us as to give his Son for us. He put himself into the spirits of sinful men in his theocrasis nineteen hundred years ago, when he dissolved his body, converting it to the Elixir of Life. He renewed their thoughts, aspirations, and desires, but he did not transform their bodies. He carried with him their attractive spheres which were integral in him. If the Godhead was integral in the Lord, and he put himself into his Disciples, then there was a characteristic distribution. He ascended into the throne of his interior consciousness, in John in one degree, in James in another degree, in the natural degree in Peter.

The Lord comes again in his Sons. He amplifies into his circumferences in them. His Sons shine out, the veritable rays of Divinity from the Motherhood in the Golden Age. She is interior to the Messenger in the first place. Then in her descent she is enfolded in the bosom of a mortal who becomes the visible, tangible expression of the woman's power and might, as coequal and coeternal with Deity, though not externally visible until the beginning of the Golden Age. The victory over sin and death is marked in woman, and the Golden Age is woman's era and under the auspices of woman's power. The biune God becomes externalized in his Womanhood. It is in anticipation of this wonderful thing that the Easter Festival is kept in Estero.)

The Elixir of Life

THE SCIENCE of transmutation was called alchemy in the middle ages. The derivation of the word alchemy hints at its origin. It is from the prefix *al*, in the Arabic, meaning light, and *chem* from the Greek *Xemia*, meaning Egypt. Thus alchemy was the light of Egypt, showing that it antedates the middle ages and goes back to the science which came down from Noah. How is this? Well, Mizraim, the grandson of Noah, settled in Egypt, and the name of this country came from that of his father, Ham or Chem. The juices of plants were expressed and distilled by a subtle process, the secret of which was known to Mizraim, who derived it from Ham or Chem, the son of Noah. Who can doubt that the hidden wisdom came from afar and was known in Egypt? The secret of the elixir of life is comprehended by the hidden wisdom. In this article,

the elixir of life in this age—what it means and how it may be derived—is to be considered.

The crucibles of the old alchemists in the middle ages were marked with a cross. Now what did the cross thus used stand for at that time? The word crucible is from the Latin *crux*, a cross. In the ultimate, the cross of God with man in the race is meant here, so the science of alchemy admits one to the secrets of Deity. God crosses himself in the race with man, and he begets his Sons. Thus is explainable the cross (X) with which the old alchemists marked their smelting pots or crucibles. The religion of Greece came from Egypt. There is a tradition that the oracle of Apollo at Dodona was founded by two dark priestesses who came from Egypt and taught the worship of Chem. Now Chem was the god of generation in Egypt, according to the renowned Egyptologist. These two priestesses who founded the most celebrated and ancient of the shrines of Apollo, held that Greece was the successor of Egypt.

The celebrated novelist, Charles Kingsley, in his delightful study of the renowned Hypatia, the woman who distanced all the women's colleges of today by her wit and learning, says that the Egyptian race, a dark-skinned people, was absorbed by the Greeks through intermarriage. Here is historical precedent for the intermarriage of the black race whose future destiny is the subject of much discussion;—race infiltration is a fascinating study. We have seen the African torn from his home in the midst of tropical profusion, where he lived surrounded by strange flowers and birds. Hurried into the hold of a slave ship by a merciless dealer who has bound down the hatches, he has witnessed the death of his family on the way. Brought to America and sold at auction to the highest bidder, he has served as an alien in every city of this broad land. In the quaint old town of Saint Augustine, with its grey stone gates, stands the remnant of barbaric cruelty. Look at those stone pillars, and think that under the roof of that old slave market, human flesh and blood was bought and sold. How can the negro in his blindness, bowing down to wood and stone, be brought into the finished product of the Sons of God? By removing his fetters and fostering his taste for culture. The Egyptians derived their learning and culture from the same source that enables the man of today to say, "I know the secrets of Egypt, I know the law of the cross. I know that transmutation is a fact, and I am here to declare it."

We shall now consider, after the historical research which shows whence alchemy, the light or the science of Egypt, (and how perverse is the language which speaks of Egyptian darkness,) what the Elixir of Life really was in its earliest acceptation. The Elixir of Life is the substance of the Lord's body transmuted to his essence.

The Christian church has been worshiping fables, because if the miracles as they are called, of the Lord's birth, resurrection, and translation are not to rest on any groundwork of fact, if they are referred to merely as mysteries which man with his thirst for knowledge will

never be able to understand, what better are they than Æsop's fables?

Can these wonderful things be explained? Only through alchemy. The alchemists knew more than the modern world, more than the fatuous representatives of a pseudo-science, who base their claims on the indestructible atom.

The Financial Situation

THE UNLOOSING of the dogs of war in the case of Theodore Roosevelt versus the American people, has not been shown. He has not precipitated the American Republic into penury, for \$96,000,000 has been poured into the treasury. What has caused the insecurity in stocks, so great that France has had to rally her forces to help England? To what is the depression in securities attributed? When a little girl behind the counter raised the price on some warm underwear, she was asked why all commodities had gone up above their usual value. "Well, ma'am, I don't know. I suppose it's the trusts."

The general impression seems to be one of insecurity. No one knows just what investment is going to fail next. It is a fateful sign when French gold to the amount of \$15,000,000 goes into service in England to meet the demands of American bankers.

Has the public forgotten that the instant the Standard Oil fine was imposed, the market became unsteady? Prices began to soar. Its ramifications are manifold, and it has undermined the country. The prosecution of the trusts by the President has begun to tell. The stringency of the money market was relieved by one of the ablest upholders of the old system, Mr. J. Pierpont Morgan. George Gould calls him the world's greatest financier. What does he know about equitable commercial adjustment? It was, however, a bold stroke that floated the country. The Knickerbocker Trust Company's disaster is but the beginning of a long series according to wiseacres. Do they prophesy correctly, and will the reign of terror continue till there is a general upheaval? No one can tell without reviewing the whole situation. As soon as the old commercial system is struck, the new one will begin to gain. Prosperity must attend the system of commercial adjustment which promises relief when men's confidence is shaken. KORESH has predicted for many years that the crash would be accompanied by a revival of hope in the breasts of his own people, because their system is to advance as the old one fails.

The Processes of Change

NO PARTICLE of matter ever slept in the deep bed of ocean that has not bounded in the cheek of blushing youth, that has not formed part of the brain of the thinker, that has not fed the fires of the central sun. No plastic atom has been found to resist the wear and tear of ages. The processes of disintegration in the physical universe that dissolve the strongest portions of the anatomical frame-work of the macrocosm,

disclose the harvesting of universal man. In proportion as the atom melts under the impact of the earth above it, or is hurled into the central fires, its destiny is disclosed. First, it is transformed to energy of the same kind as its substance; then it flies back to its center, following the laws of attraction and repulsion that rule in the hollow globe, as well as those of the emplacement of substance according to specific gravity, the lightest in the center.

In the biologic universe the several atoms called to enter the fires of an incorruptible dissolution become an integral part of the Godhead, which corresponds to the sun. The particles of matter in the brain are not dissolved without the central organ, known as the conarium, has first been extirpated. The forces of sensuality have their citadel here, and in their destruction they end the potency of physical attraction between men and women. Prior to this, social purity is impossible.

"Decomposition" or Transformation?

THE *Chemiker Zeitung* heralds more confusion in the scientific world. It says that a German chemist, Dr. Theodore Grosse, has subjected platinum to electrolysis, and has thereby succeeded in "decomposing" this element by "abstracting" from it a substance unknown to him, consisting of black crystals. This is not the black art manifest in the twentieth century. The noted chemist has not abstracted anything, but has transformed one substance to another. The confusion of terms renders it apparent that chemistry dies hard. It has held its head up on the bedrock, as it supposed, of the indestructible atom. Now it finds but sinking sand under its feet. To decompose a substance is to resolve it into parts which were in it from the first. To transform, is alchemy's feat. It creates new substances. To the blinded eye of the Middle Ages, an alchemist was a necromancer, a devotee of the black art.

The *Electrical Review* contrasts Dr. Grosse's work with that of Sir Wm. Ramsay, and says that while the former has simply extracted a new substance from platinum, the latter claims the distinction of having been the first to bring about a true transmutation. By using a radio-active emanation, he believes he has converted copper into lithium—that is, he has transmuted one known element into another.

Fire as a Symbol in the Bible

THE GREAT consummation to which the attention of Biblical students is called, has been denominated the burning up of the world. It has been adapted to the needs of all classes in a material sense by the commentators, and has become the terror of little children. That this solid frame, the earth, is to be destroyed, has become an integral part of the mental furniture of most men and women of this age. Fire is a symbol which appears very early in the ancient writings. Moses saw God in the burning bush. Why did Deity appear thus, and in so marked a manner contribute to the literature of mystery?

Again, the prophet Elijah ascended in a chariot of fire. More mystery. Who among our commentators can explain this oft-repeated symbol? Opinions vary, and it is easy to find them; but there is nothing decisive to illumine the doubts of the unorthodox in the ponderous tomes of theology.

Modern Social Problems

THE ENORMOUS WASTE of the life and energy of the modern world is due to ignorance of the laws of economy. It has been said by representative astronomers of the old school, that though the solar system itself exemplifies the principles of imperialism, the stellar realm seems chaotic, manifesting no regular order or orders of motion. The modern mind is fashioned after the modern astronomy. If we analyze the conclusions of the modern scientists, we find that they admit of no conception of the utilization of most of the energies radiating from the sun. They admit that enormous waste is inevitable from the basis of their system. Their conclusions constitute an index to their stage of progress in mental and moral development—or rather, to the present state of declension and degeneracy. The entire world is governed, not in accordance with the principles of economy, but in accordance with so called principles which make waste inevitable; and what energies are not wasted are, for the most part, unwisely directed and illy applied.

The Genuine Brotherhood of Man

A New Era of Co-Operation
is to Supplant Competism
By KORESH

THERE IS QUITE a difference between common sense and no sense. As a general thing, sentiment is not necessarily wisdom, nor is the talk about the "Fatherhood of God and the brotherhood of man" an indication of any very elaborate analysis and synthesis of human impulse and activity. A superficial sentiment without observation might lead one to think it best to ignore facts regarding human character; while a critical analysis of incentives and motives, predicated upon the basis of a judicial and discriminate function of the mind, regardless of what might be the actuations of a maudlin aspiration, would force the mind to conclusions in opposition to a sickly sentimentality.

A deep interest in a patient might induce the surgeon to amputate a leg to save the patient's life; while a less heroic and more sentimental affection for a human being, would forego the amputation while the patient was left to die. There is a whole lot of talk these days about the "Fatherhood of God and the brotherhood of man," while the fact remains that the human race is a blood-thirsty monstrosity. Its greatest wisdom has devised a common basis of impulse for religious, commercial, and industrial activity, the very nature of which is to make of the world a slaughter pen and mad-house for insatiable money fiends.

The common basis of the interchange of human production is a cut-throat system, through which the one who can drive the sharpest bargain acquires the advantage over his less energetic, alert, and subtle competitor. The safety valve for the more expert in the manipulation of the commercial and industrial wire pulling, holds the death-grip in the form of the mort (death) gage (grip), which generally consummates in the dissolution of the one upon whom this death-grip happens to fall, when the creditor, actuated by the brotherhood of man, tightens the death-grip without mercy, until the brother, who is loved so well, expires with the conviction that the competitive system under whose merciless power he has suffered bond-age, is ordained of God, and his submission is a blessed servitude to the appointments of the Most High.

"Is God our common Father? and is man my brother?" are not questions the answers to which inspire confidence. What are the man's collaterals and securities? Is his bond sufficient to insure me against loss? If these are answered satisfactorily, then my god of gold is at his service.

I hate the system which grinds to earth the millions, while the few luxuriate in the use of the hard-earned increment of the hand of toil. Is there a remedy? One says, change the environment and the sordid spirit of human avarice and antagonism, and conflict will cease. Disarm the nations; cry peace; then the turbulence of the waters will subside, and brotherly love will dominate the race of men. If England should disarm, would India kiss the hand of her oppressor and quietly submit to the glories of England's civilizing influences and powers, and rejoice in her imperial renown?

What a system of industry, that requires an armed force to suppress its resentment and enforce submission! What a system of commerce, that it should be protected by the armies and navies of the world, to maintain which the millions are taxed to constant poverty! Yet these are the conditions which the competitive system constantly entails. What and where is the remedy? Will socialism meet the demands of the hour, and will its offered remedy supply the required help? What will labor-unionism, anarchy, and socialism perform for the world? They will inaugurate the coming bloody revolution; but never, never will they regulate the brotherhood.

I hate the system which makes the Rockefellers and the Harrimans, and through their riches impoverishes the millions. I do not hate the men who revel and luxuriate in the shade of the degradation and sorrow in which the millions groan; they are the natural creations of the infernal system which modern Christianity encourages and endorses, and which governs commerce and industry. These men know nothing better; they have been nurtured in the lap of this abomination of hell, and, like the competitive system, they are hell-born, and hell is their portion. I pity their ignorance and cupidity, and that ignorance, also, which meekly submits upon the basis that competitism is right. I so thoroughly abominate the competitive system which distinctively enriches and impoverishes, and creates

that line of demarkation which distinguishes the rich and the poor, that I would willingly make myself the subject of immolation upon the altar of sacrifice, that the besom of desolation might sweep it from the face of the earth. The hour hastens when God's vengeance will fall like a thunderbolt, and this abominable incentive to the world's activity will utterly perish from the earth. When God comes into the race to change its heart, then will the environment change to suit the will of a softened spirit, a subdued will.

The Koreshan Unity Coöperative offers to the world the only opportunity ever offered to the rich and poor alike, to obviate the pangs of hell. Hell is the sure thing for the rich man who has accumulated his millions through the impoverishment of the poor. The Koreshan Unity Coöperative opens the way for the rich man to invest his riches where it will serve him better, and provide for the employment of the millions who want employment and cannot get it; who are willing to work but are rendered idle. It affords the opportunity for the restoration of the land to the people.

We could set to work at once a thousand good, moral, and substantial men in Florida; and after that, thousands more, upon the basis of giving them all they earn, with the added increment of structured cities, with all of the advantages of parks, schools, medical attendance, when needed, with entertainment of every moral kind, all as free as the air, to as many as will join this greatest movement ever inaugurated for the peaceful revolution in commerce and industry.

If you are rich and do not want to take your money to the next degree of hell in which you are to graduate, and desire to escape its torments, invest in the Koreshan Unity Coöperative, and save your souls and the souls of the thousands you have robbed. Get out of hell yourself, and aid the millions you are sending there, to enjoy the resources of their industry. If you are poor, devote your life to your own elevation by performing uses and enjoying the products of your own industry. This movement is for the purpose of employing all men. Men satisfactorily employed are out of mischief. Men earning and possessing the products of their creation are peaceful. This movement will populate and cultivate the waste places of America and the world, and build flourishing cities where now is desolation. It will build good roads where now the thousands of acres lie waste, because inaccessible. It will convert the desolate places and the wilderness to gardens, orchards, groves, and parks, and make a reality of the prediction, the wilderness shall blossom as the rose, and the desolate places be inhabited.

Nothing but human avarice and sordid cupidity, together with their own ignorance of their possibilities and their rights, prevent the masses from living in luxury. Let us begin at once to work, earn, and possess the products of our creation. This is the opportunity. We are putting forth the test of the professions being made by those who want a "brotherhood of man."

THE CAUSE AND RISE OF LABOR-UNIONS

Their Tyranny Due to Conditions From Which They Sprang

BY OTTO L. FRINCKE.

WHEN TWO HARD or firm bodies are rubbed together, or collide with each other, there is friction more or less violent according to the degree of force employed. We are confronted with an economic system—meaning thereby all the industrial and political agencies that control the production and distribution of a people—which has given rise to two antagonistic human factors. Both being unyielding and inflexible, they are unable to agree on a basis that makes for permanent peace. And why this difficulty, the ever-present disputes, strikes, and general unrest? We find the causes in the greed and pride of the capitalist on one side, the grievances and often unreasonable demands of the wage worker on the other.

To achieve the happiness of mankind, the parties of this conflict ought to live together, produce and distribute the world's wealth, in perfect harmony. But since the days of Noah, humanity has lost the knowledge of God's truth and the genuine science of life, and the result has been a social and industrial structure which bears within itself elements of destruction and revolution. If such a revolution can be accomplished peaceably and without violence, then all who fear and love God will hail the event with joy and thanksgiving. But it has been prophesied with reference to these last days in which we are now living, that there "shall be a time of trouble," according to Daniel, who calls the man Michael "the great prince," whose mission in and at that time, shall be to come with the keys of knowledge, and the true science which shall lead the world to its redemption. Be it remembered that this same personality is referred to by various names in Biblical prophecy; and the wise know he is here, that he is a Messenger of peace, and of a covenant with God, which covenant will unite the elect with the Creator of heaven and earth, who, with and through the Sons of God, will govern the kingdom of righteousness.

Our Lord Jesus Christ wept over the coming destruction of Jerusalem, and the sins of her people. He was God incarnate, the very embodiment and incarnation of power and majesty, love and wisdom; he demonstrated his divinity by the miracles he performed, and this same Jesus prophesied disaster and tribulation to come at the end of the present dispensation.

We have referred to the hard bodies in collision, and now extend the analogy. Capital will collide with labor so long as their aims and purposes are in opposite direction; and friction and disputes will not make room for harmony and peace until a fundamental change in commerce and industry causes capital and labor to be abolished. We mean capital as now dominating, and its slavery, the wage system, which must be replaced by divinely regulated communism.

What is the obvious tendency of organized labor, the labor-unions? It is their practice and policy to perpetuate the wage system and the powerful combina-

tions of capital which control the millions of wage workers. These not only are compelled to work for a livelihood, but often are forced to beg for employment. Let us think of it: The men and women who by their birth and being here have the right to live, are compelled to humbly ask for that right. In periods of panic and business depression, who has not seen men and tender girls, widows, and wives supporting sick husbands, walk the streets for weeks and months in vain, seeking work? And such work when it was found—lowest wages, long hours, and discharge by the unfeeling employer! Thus the wage worker is treated today as a mere machine, to be used, exploited, by the capitalist and cast aside in the end.

The victims of such a system seek a remedy, and organize a union on the principle that in unity there is strength; the grievance of one is the concern of all. The unions discuss in their meetings, ways and means for higher wages and shorter hours; also how to compel the employer to hire union members only. Refusal of such demands has led to strikes and lockouts, which in the aggregate have swallowed millions of good money. Often a strike has been forced by the bawling agitator who loudly preaches about the aggressions and obstinacy of capital, and delights to pose as a labor leader. He fails, as do the majority of union members, to see that they are blindly riveting hard and fast the chains which hold them to wage slavery.

The greatest labor federation in America has denounced socialism, while convinced socialists join the unions, and there are forbidden to defend their faith on the floor. The leaders of unionism and its more intelligent members fail to see that all they aim to accomplish cannot destroy the obnoxious system of which they are the helpless victims. What if wages are raised, and hours reduced to eight as a day's work? What if only union men are employed? Will the conditions then prevent the recurrence of panics and stagnation, and will they render the employer more kind? Certainly not. Whatever the unions achieve in following their present policy is merely palliative; and the results will not make of him and his pale working sister, a free man, and a joyous, happy woman.

THE GREAT INIQUITY OF COMPETISM

**Selfishness Crystallized in
all Lines of Human Activity**

BY MADISON WARDER.

IT WILL BE freely conceded by the conscientious observer of contemporaneous events that the principles and policies of his majesty, the devil, find fullest amplitude of expression in modern social and industrial life. The powers of evil are certainly in the ascendant, and are making the most of their allotted period of riotous appropriation of fallen humanity's unceasing devotion. History does not chronicle, nor the laws of universal perpetuity admit, the existence of a scheme of social relations partaking in greater degree of the essential qualities of diabolism in all its phases of manifesta-

tion, than the system of competitism now prevalent throughout the world. A comprehensive review of the evils resulting from the practice of competitive ideals would necessarily include the entire catalogue of the achievements of the forces of unrighteousness, for competitism in its essence is the crystallization of selfishness into social life, and derives its potency from that principle of declension which invariably accompanies the departure of humanity from the state of genuine rectitude.

The principles of competitism in operation render absolutely impossible, obedience to the two fundamental laws of righteousness, love to God and love to the neighbor. The element of profit-taking that declares the character of the system, is wholly incompatible with true reverence for the Creator, since it focalizes attention upon the sordid and petty details incident to the mere vidual accumulation of wealth; and it is truly written, "Ye cannot serve God and mammon." The same element precludes genuine affection for the neighbor, for no man can truly love his brother while gathering, or desiring to gather, a profit from the fruits of that brother's efforts. Nothing is more foreign to the nature of the Deific personality than selfishness; and as selfishness constitutes the very essence and motive of competitive propulsion, the devotees of competitism can neither know nor love the Deity. Moreover, as the competitive struggle grows more and more intense, and its exponents recede further from the solar realm of anthropostic righteousness, the degeneracy of physical, moral, and mental quality becomes more evident, and the danger of racial obliteration through sheer intensity of the disintegrative tendency becomes more imminent. From the very beginning of the fall of man from the original state of Edenic purity, the competitive impulse has been a factor in social relations; and throughout the ages of gradual declension from the primal divine economy, it has been increasing in degree and intensity until now, at the closing of the cycle of retrogression, it is the sum total of influence in all domains of human enterprise. It is the absolute autocrat of commerce in industry, sex, and religion; and its dominion is demonstrated in the total absence of righteous relations in these domains.

The sinister power of competitism is fully illustrated in the insane craving for gain that is almost universally prevalent; expressed in the mad covetousness of profits in the industrial field, in the intense desire for sensual gratification in the domain of sex, and in the theological license extended to depravity in the realm of religion. Competitism in industry has practically eliminated from social relations every vestige of economic rectitude; has dragged the industrious down into the depths of poverty, and heaped undeserved riches upon the idle; has created the antagonistic forces of capital and labor, prepared to shake the world to its foundations by the violence of their struggle for commercial supremacy; in brief, has brought humanity to the verge of the inevitable climax of universal anarchy. Competitism in sex has prostituted the procreative func-

tion to a lower than bestial plane; it has greatly multiplied the proportion of defectives, and greatly reduced the level of the quality of human life; and has placed the feminine portion of the race in a condition of subjugation to the worst instincts of man, that is the crowning disgrace and infamy of the ages.

Competism in religion has completely divorced the church from her God, and blotted from the pages of credal confession all doctrines animated by the living truth of the teachings of the Nazarene; has crowded into the ranks of atheists and agnostics those of investigative and logical mental tendencies; and has so greatly enhanced the spirit of self-sufficiency, that the devotee of decadent orthodoxy is almost disposed to regard himself senior partner in the firm of God Almighty and Company.

For this unhappy state of affairs the world itself is wholly to blame. The love of money, the mainspring of the competitive ideal, is rooted deeply in the heart and soul of degenerated humanity, and must be eradicated before the race can again bask in the life-giving rays of the sun of economic justice. The process of eradication is necessarily a matter of education; the installation of righteous thoughts into minds satiated with the long and fruitless pursuit of unrighteousness. Therefore, it behooves all who recognize the presence of the great Teacher of the science of true living, to labor unceasingly in the dissemination of his message. Nothing but the true science of social relations will satisfy the age-weary victims of competitive injustice. Those who know by hard experience the futility of the multitudinous forms of fallacy prevalent in modern thought, will extend to Koreshanity a joyous welcome. They will be able to discern the impregnable basis of absolute truth underlying its every claim to universal favor, and to recognize its antithetical relations to every aspect of the unholy system of competism. They will rejoice that divine wisdom comes with the solution of all social problems, at the time when the world, convinced of the insufficiency of the selfish principle, is ready to accept it, and will gladly place their abilities at the service of the Architect of the perfect civilization.

Here is Practical Socialism

BY MOSES G. WEAVER.

"Of all the creeds there is no creed that's worth a pence,
Save the creed of a pure good deed
Richly given to those in need,
And ever from the heat of love flowing hence."

THE RELIGION of Koreshanity is preëminently a practical one, maintaining that that love which fails to come down and out into actual life, willingly performing service to the neighbor, is an abortion as worthless and dead as the body without the spirit is dead. We waste no time on "mansions in the skies," but are earnestly bending our efforts in the direction of communism and coöperation as the means of providing not only comfortable homes for all, and every necessity, but also all the comforts and luxuries of life that man

may be capable of appreciating right here on *terra firma*. We are about to realize a social state of rest far exceeding the grandest dreams of the most enthusiastic socialist; not, however, by the adoption of the thousand and one nostrums prescribed by their professional men as a remedy to rally the old decrepit system now tottering upon the brink of its destruction.

We are creating a new social system whose body is in perfect health, according to the laws of Nature, beginning with the little body social here at Estero. The principles of this new incorporation or incarnation are not founded upon any conceptions of the unenlightened man, but the social system is formulated according to the purpose of the Creator of the universe, which the Almighty has practically applied in all the successive cycles of time in all organized bodies—human, animal, and vegetable, as well as in the great alchemical laboratory of the universe itself. As nothing can be more practical or natural, we rest assured that "*other foundation can no man lay than that which is laid*," and we proceed by means of the science of comparative anatomy and physiology, to build upon this Rock of Ages a house that is not divided against itself.

The correct monetary system, for instance, must operate in particulars, like the medium of exchange in Nature: the blood in animal life, the sap in vegetation, and the waters of the earth. In health, the medium of exchange is created in quantities adequate to meet all necessities, and is canceled the instant its use is accomplished, like a railway ticket at the end of a journey. Each new necessity calls for a new issue of water from the clouds, and the thirsty ground is supplied with the universal solvent. Those who are responsible for withholding or restricting the free circulation of the national or international trade, thereby causing strangulation of that great pulse, are murderers in that degree, and the nation's blood will be required from them at the hand of Justice.

The prophetic eye discerns the war clouds gathering for the great storm of vengeance, predicted for the last days, in which the old institutions, built on the sands of human ignorance, will pass away with the great noise of modern armament. Heavy cannonading always precipitates rain. In this latter rain the windows of heaven will be opened, and the longing earth will be showered with all the good things within the possibility of desire.

Competism and Poverty

BY THE EDITOR.

SALOONS take a portion of the earnings of thousands of workingmen, after wages are paid to them. But corporations keep back a large portion of their earnings. Mere pittance is doled out to men, women, and children in the great factories; these pittance is termed wages. They are small sums which the white slaves are compelled to accept for their services. No amount of attention to household economy could enable such to rise above want while made the subjects of the greed of their employers. There are phases of poverty which the most temperate habits alter but little; and they are phases which will persist until the end of the competitive system.

Health and Hygiene

Dr. J. Augustus Weimar

THE HAPPENING OF THE UNEXPECTED

A Phase of Narrowness Now
Manifested by Osteopaths

NEVER BEFORE had the thought entered into our mind that the practitioners known as Osteopaths, would stoop so low as to persecute, like the so called "regulars" (the Allopaths, etc.,) a fellow physician, until we read of such a procedure in the *Los Angeles Times*. The Biblical saying: "the mother of harlots and abominations of the earth," expresses the damnable principle actuating the bigoted mother-church and her daughters, and the medical and non-medical practitioners. We mean the trusts, cliques, and clans of the theological, medical, and non-medical sects. Of course, there are noble, worthy, honorable, and exceptional individuals among these sects, who are exempt from such hellish tactics.

Dr. Carl Schultz was broad-minded enough to include in his method of practice, all known mechanical and natural systems of aids in the healing of the sick. But, because he dared to deviate from the entrenched curriculum of his *alma mater*, his fellow osteopathic physicians determined to have him arrested—of course, under the cloak and false charge of "practicing medicine without a license."

The above-mentioned magazine, under the caption,— "Care of the Body—Suggestions for Preserving Health," gives the following: "The latest move of the Medical Trust in Los Angeles has been to cause the arrest of Dr. Carl Schultz of South Hope street, on a charge of practicing medicine without a license. For a number of years Dr. Schultz has conducted a modest nature-cure sanatorium in this city, aided by his wife, who is also experienced in treating human ills. He gives no drugs, using only natural methods, such as may aid nature to cast forth impurities—methods that are employed in leading nature-cure establishments in the United States and Europe, such, for instance, as massage, osteopathy, hydropathy and diet, the latter being strictly vegetarian. His sanatorium is clean and home-like.

"Dr. Schultz is a hard worker, and thoroughly conscientious, who takes far more than a financial interest in his allotted task of aiding sick people to get well, and keep well. Such an occupation is an exhausting one. A conscientious osteopath, or naturopath, has a far different task from the allopath, who merely taps your chest, and writes out a prescription. To be an osteopath means hard work, mentally and physically, and is made more so by the fact that people rarely resort to the natural method of cure, which involves some self-denial, until they have been given up as hopeless by the so called 'regulars.'

"The specific charge upon which Dr. Schultz was arrested is, that he cared for, at his establishment, a man and wife who under his treatment recovered their health, although they had been considered hopeless cases. They were poor people, and had no money to pay for the treatment, in consequence of which Dr. Schultz accepted a note for half the regular fee, or about enough to pay for modest board and lodging.

"The real cause for his arrest is the fact that, first, he has been doing people good physically, and this interferes with the business of the profession; and secondly, that he has incurred the enmity of one of the members of the state board by exposing, some months ago, in the columns of this department, the duplicity of that member, when the medical bill was before the last legislature.

"Dr. Schultz has diplomas from two osteopathic colleges, outside of California. The local osteopaths will, however, not permit him to practice here, for the reason that he uses other methods besides osteopathy, and is therefore not 'ethical.' This shows that some of the osteopaths are becoming as narrow in their views as the so called 'regulars.' The old saying, 'Whom the gods wish to destroy, they first make mad,' may appropriately be quoted here. One would suppose that the medical trust would 'lie down' for a time, after the snub it got from the supreme court of New York, for causing the arrest of Eugene Christian, because he had been guilty of the heinous crime of teaching people to eat 'uncooked foods.' Meantime, as we have frequently pointed out, while they are persecuting and prosecuting honest practitioners, they fail absolutely to take any step whatsoever against the scores of scoundrelly quacks, who prostitute their profession, and ruin people, physically and financially. Why is this? Simply because these fellows all have an M. D. diploma hanging in their offices. Therefore, they are immune. Surely, a medical diploma, like charity, 'covers a multitude of sins.'

"The medical inquisitors claim that they are unable to reach these medical fakers, because they have diplomas, and are thus protected by the law. If so, it is sufficient to say that the law is a miserable farce. But it is not so. At least, it is not so in New York state, where the County Medical Society recently issued a pamphlet, showing a long list of cases of quacks, that had been convicted in the court of special sessions of the first division of New York, including 'specialists for men,' abortionists, fake magnetic curers, and others. Yet, this same society caused, through detectives, the arrest of a worthy man, Eugene Christian, because he instructed people in regard to diet. Thus they showed plainly that these medical laws are not, as they claim, for the protection of the people, but for the perpetuation of the medical trust, which is as proscriptive, tyrannical, and unreasonable, as the San Francisco plumbers' union.

"How long this un-American condition of affairs shall be allowed to prevail, rests upon the American people. They are beginning to realize the fact that it is as unreasonable and unjust to force a man to accept any one particular kind of medical treatment, as it would be to force him to worship in the church of one particular sect. Especially is this true in view of the fact of the dismal failure of medical 'science,' so called, to succeed in restoring the sick to health. Dr. Schultz will fight the case, and, if necessary carry it to the Supreme Court."

Beyond the Government's Province

WHEN THE United States Government was instituted, the following, whether right or wrong, was the policy: "We hold these truths to be self-evident: that all men are created equal, and are endowed with certain unalienable rights; that among these rights are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, and that when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to substitute such form, as shall in their opinion best secure those ends."

At the time of the late Rebellion, Abraham Lincoln at Gettysburg proclaimed the additional following policy: "It is rather for us * * that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, and for the people, shall not perish from the earth."

Is the preceding the policy now? Oh no, far from it! This is the policy now: Restrict the freedom or liberty of the people as much as possible. The men in authority Pharisaically ejaculate what the self-righteous Pharisees of old concocted and disparaged the people with; namely, "Let the people be damned!" Forgetting all the while that such a hard and heartless heart, treasures up wrath against the day of wrath and the retribution of the righteous judgment of God, who will render to each man according to his deeds. Indeed, forgetting the fact that at the time of every revolutionary and destructive period of the world's history, the men and women in authority—the royalties, the governing class—have met with the severest forms of punishment. "What a man soweth, that shall he also reap," has been verified. According to the immutable and just law of retribution, they reaped without mercy, what they had sown without pity.

The *National Druggist*, a journal published in the interests of druggists, discusses the question, "Has any government the right to arbitrarily determine the therapeutic value of medicine?" History repeats itself, either in the medical, political, religious, or societal sphere of mortal life. Tyranny is inevitable when corrupt cliques gain the ascendancy. The journal says:

"Should the Government be sustained, it would mean that the courts will have the right to arbitrarily determine the therapeutic value of all the drugs in the *materia medica*, a duty which by education and training they are most unfit to perform. Indeed, the question, as to whether this or that drug possesses certain medicinal virtues, is a *matter of opinion, and not of fact*. There are various schools of medicine, and individual physicians in each of the schools widely differ as to the properties of the remedies they use. Some find that a certain drug, under given conditions, produces beneficial results, while others, under what they think are the same conditions, fail to see that it helps their patients at all. And so it can be seen that even those whose business it is to know the effects of drugs, vary in their opinions concerning them; which being the case, what folly it would be to allow a judge or a jury who has had no experience with medicinal agents whatsoever, to arbitrarily decide upon their medicinal properties and merits! * *

"Any other view would permit the courts to establish a system of State medicine, or rather a multitude of such systems, for the judge in one district might decide that a particular drug possesses certain virtues, while a judge in another district may be of an entirely different opinion. And so, until a number of cases had gone up to the Supreme Court for ultimate decision, druggists would not be able to know, when they affix labels to the drugs they sell, whether they were daily and hourly committing criminal acts or not. And they could not feel safe until all the drugs in the *materia medica* had been passed upon judicially."

A Welcome Legal Decision

JUDGE ESSEX, of the District Court, Pueblo, Colo., recently rendered the following opinion in the case of Maria Cardillo, a professional nurse, charged by the medical trust with practising medicine in violation of law:

"If the contention of the State is sound, that a professional nurse or other person cannot give anything to alleviate distress or suffering without being liable to be deemed to be engaged in the practice of medicine, then there is not a nurse within the State of Colorado who would not be caught by the law; for even if she handed the sufferer a glass of lemonade she would be declared to have violated the law regulating the practice of medicine, in having alleviated distress and suffering. There is no law in this or any other State that requires the citizen to call a physician. The citizen is at perfect liberty to totally dispense with all medical treatment if he or she chooses. The law never contemplated that the citizen must call in a physician. Were that the law, it would speedily be declared an invasion of the Constitutional rights of the individual. The law was passed to protect the people from the charlatan and quack, in the administration of drugs and medicines."

At the conclusion, the judge ordered the discharge of the defendant, and declared that the giving of common household remedies cannot and must not be construed by the medical trust as administering medicines under the provisions of the law.

Medical Examinations in Schools

"A BOY in North Minneapolis, recently examined in the morning, went home and died in a few hours. The 'visiting nurse,' a female politician, * * declared that 'the medical examination would not show whether the boy had kidney disease or not. That is not a part of the examination. The doctors do not look for kidney disease in the medical examination.' For common decency's sake, will she tell us what the medical examination is for, then? When the people wake up and oust politicians from all offices, and not until they do wake, will such affairs cease." —*The Ophthalmologist*.

An Up-to-date Tramp

Constable.—Come right along; you've got to have a bath.

Tramp.—A barf! What, wiv water?

Constable.—Yes, of course.

Tramp.—Couldn't you manage it wiv one o' them vacuum cleaners?

Topics of Interest & Importance

THE MARCH OF PROGRESS is being rapidly accelerated. Invention has wrought a wonderful change in the world. The modern marvels are numerous. The mysteries of the universe have been unveiled, the problems of the universe solved. Accurate science has come to the world, and the most wonderful Character of all the ages, manifested to the world for recognition, is on the eve of triumph. The forces of his movement are accelerating. The progress of the man himself is in advance of all that is seen in the world of modern activity. He is a Star more brilliant than any other in the firmament, a Sun risen to illumine mankind. Neither he nor his system belongs to the order of modern science; and yet all that is true and progressive in modern thought has been derived from his sphere. In time to come, modern science will be looked upon as the stage-coach or the tallow candle; while Koreshan Universology will be accepted as the lightning express, the electric telegraph, and the arc-light in the realm of all genuine progress.

THE DEMAND FOR WOMAN SUFFRAGE

Arguments Against Universal Franchise Critically Examined

BY N. C. CRITCHER.

THE MISUNDERSTANDING as to the underlying motive of the struggle so long and hitherto unsuccessfully maintained for what is called female suffrage, but which would be more correctly denominated universal suffrage, has, without doubt, been the animating cause of the bitter and unreasoning opposition of the majority of men. They have regarded it as the revolt or effort at self-assertion of an inferior or subordinate part of the race, their long continued domination having blinded them to its injustice.

The absurd claim is made continually that the more delicate physical structure of the woman indicates a corresponding weakness of mentality, or at least an incapacity for such judgment as the *male* man is supposed to exercise. They have not been able to realize the fact that difference in quality does not necessarily, or even usually, constitute inferiority; that the most powerful forces with which they operate cannot be estimated by bulk and weight. They have not realized that, in excluding woman from participation in government and the more active duties of life,—even to the extent of refusing to accept her advice where the partnership of marriage would seem to pre-suppose its propriety and desirability, they have divided their forces, and instead of ensuring an active and efficient coöperation, have ignored her equal interest and responsibility, relegating her efforts to what they with specious arguments have termed her sphere.

That her abilities are not limited to this so called sphere has been practically demonstrated in unnumbered instances by widows and sisters who have maintained and educated families deprived of their nominal head. The mere power of holding the family together possessed only by the woman, proves her superiority in one line. And it is not alone through her affectional nature that this is accomplished; her mentality and will power are required to fill the office of father as well as mother. The brilliant role of widows' sons is sufficient evidence of their capacity on all essential lines.

No effort is needed to prove their business capacity now, when thousands of positions of trust are held by women whose record for honesty, fidelity, and efficiency is un-

equaled by that of men. Honesty, ability to resist temptation, the safeguard of commercial success, has been unhesitatingly conceded to women, by men who have had the largest experience in their employment. Many a man would have saved himself from financial ruin by sharing his anxieties with his wife, who, in so many instances, is absolutely ignorant of his embarrassment. Not only by economy, but by her power of dealing with emergencies, the average woman would be able to be of the greatest assistance, while her love and devotion would find ample reward in the service; and instead of feeling herself a dead weight upon the powers and efforts of her husband, she would glory in sharing the responsibility.

The mistake of ignoring the feminine element in the direction of government in its different branches, has been the growth of ages of misconception and ignorance of the true relation of the sexes. But when man awakens to the knowledge of what he has been depriving himself, and is broad and courageous enough to acknowledge his mistake and throw open all avenues of life to her, woman will prove to him, by the doubling of his power for work and joy in life, that she is truly his helpmeet. There is evidence, even now, of an awakening to the justice of woman's claim to representation in government, and in the regulation of property rights and educational interests, which is a hopeful indication; and we may be confident that when once convinced of the advantages to be gained by a more wise and liberal course, even the selfishness of human nature will tend toward the recognition and institution of justice.

The fault has not been altogether upon one side; for many women, inheriting the ideas and restrictions of ages, wear willingly the chains, (for such they are, even if wreathed in roses,) and submit to the dominance of the masculine mind without rebellion, even as the slaves in their bondage were happy, knowing no better condition and having no higher aspiration. But education and example will do their work; and even these contented ones will see that, in acquiescing in their own degradation, they are wronging, not themselves alone, but the whole race; for upon an enlightened motherhood the future of the race depends.

It may be considered that degradation is too strong a word to be used in reference to the condition of woman in this age. But what man would accept such a vassalage? The poorest, most inefficient of the male sex, has the power

of initiative, to the extent of his ability to assert himself; that being his only limit. He may have a wife, a sister, or daughter of far superior caliber, one who could direct his affairs with success; but the mere fact of sex fixes the relative position, assigning to her the inferior one, which he accepts without perceiving the anomaly. She suffers the resulting failure often without protest, but not always: for many have been coming into an understanding of the absurdity of the whole condition. When among men it is ability alone which regulates predominance or achievement, she sees no law which would operate otherwise in her own case; and there is none.

The ridiculous argument always advanced, that woman would abandon her own sphere for that of man, will be disproved, for Nature will always assert herself, and woman will be true to hers, because it is love which compels her, pre-eminently. This is shown in France, where husband and wife have always been associated in the business life, the wife being a most potent factor in success. The mothers of this class are noted for their devotion to their children. While it is undoubtedly true that families will be smaller in number, as the true relation of the sexes is understood and established, the resulting quality will be so far superior that the gain will be more than commensurate. It is not quantity but quality that is to be desired. The world is full to repletion of worthless and incompetent people, who often become criminals from sheer lack of force to compel success by honorable effort.

The race suicide which we have cause to fear, is of the kind that produced a Jukes family, where from one woman sprang twelve hundred criminals in less than a hundred years. Through sex dissipation, and the consequent excessive proliferation which has prevailed during the period through which we have been passing in the sign of Pisces, the quality of the humanity has been, so to speak, diluted, until it is hardly worthy the name of humanity. But readjustment will take place according to law; and with the resulting concentration and aggregation of entities into fewer personalities, there will be manifested a race superior to any of historic time. "There were giants in the earth in those days," not in physique alone, but in intellectual power; and so it will be again in the Aquarian age which we are about to enter.

There is a great work for woman to do at this critical time. The demand for the suffrage, just as it is, pales into insignificance before the greater one of freedom from sex slavery under which all women live. The day is past for feeble protest. It is action that is now required; and until that action is taken, and absolute freedom of body, spirit, and soul is possessed by all, there can be no progress worthy the name.

The Geometry of the Decalogue

Part II.

BY MOSES G. WEAVER.

DIVINE LOVE and wisdom are united with divine uses, and thus is consummated the most holy marriage in the celestial degree, in and by the high priest himself; because he is obedient to the first four commandments, written on the first table of stone for that purpose. It is the first

beast, the lion, representing the heart or love principle, that thunders forth the first commandment, "Thou shalt have no other gods before me." This is to the effect that the inflowing loves shall be polarized in the one common center, the heart of humanity. The coördinating wisdom relating to this is given in the second commandment, not to bow down to graven images. In order to effect such polarization it becomes necessary to destroy all gravic tendencies of the mind toward the flesh, and to soar upward on eagles' wings.

The second beast represents the divine love in its outgoing aspect. The bullock, which is the neck, representing a conjunction or yoking together, commands the high priest to take the name of the Lord God upon himself, assuring him that it will not be in vain to unite in that religious bond of fellowship that will constitute him one with Deity. Thus God's love goes out to his personality. The secret of this accomplishment is embodied in the fourth commandment to keep the Sabbath, which consists in the conservation and use of the masculine and feminine sex potencies. Having heard the voices of the four beasts, the high priest proceeds to their respective uses in life, symbolized by the four horses; namely, the restraints, liberties, adjustments, and appropriations in all degrees of commercial activity.

The other six commandments—those on the second table—are the moral statutes of the people in the natural plane, and are related to the six faces of the cube as follows: To honor the father and mother, which is to respect the source of our origin, the God of Abraham, Isaac, and Jacob, applies to the eastern face that is behind us in the past. Not to kill, refers to the enemy on the north, whom we are to love, and to whom we should return good for evil. Not to commit adultery, is not to mix up with the filth of the earth beneath. Not to steal, is to have a clear conscience before heaven. Not to bear false witness against the neighbor, relates to those who love us, the south face. To be true to these, is to love them as our own life. Not to covet the possessions of the neighbor, means not to lay up treasures for our future or our children by withholding it from our neighbor; in other words, not to accumulate private possessions.

The high priest is the Messenger of conjunction, also in the natural degree. Standing in the midst of the six faces of his cubic environment, he officiates in the marriage of the antithetical qualities of the opposite faces. Between the past and future he stands as the great Prophet, to turn the hearts of the fathers in the east to the children, and the hearts of the children in the west to the fathers. By awakening the memories of the past and arousing the hopes of the future land of promise, he turns the loves to himself as the present good between the two. Between the spiritual ideals in the heavens above, and the natural uses in the earth beneath, he establishes the alchemical system of the Science of Universology. Also between friends and foes he stands as the great Hero to deliver his people from the hands of the enemy, by enlisting them all under the ensign of the King of kings. The union of these opposing forces, however, cannot be accomplished without the precipitation of the three great woes of conflict.

As the seven connecting lines in the cube, four from

the corners and three from the sides, all meet at the same place in the center, so, somewhere in the history of human progress, must be developed a personality in earth whose character is great enough to embrace and incorporate all of the seven messengers of conjunction. He is the Warrior, the Liberator, the Judge, the Destroyer, the Prophet, the Priest, and the King, all at the same time. We claim that such a phenomenal character is *now* and *here* in the world. He gives to the world the seven sister sciences, six of which belong to the natural degree relating to the six sides of the sanctuary; the seventh, being the arch-natural, relates to the man within.

First, there is the science of ethnology or race infiltration, from Adam down to the present day. For the benefit of future generations, there is a science of astro-biology as applied to stirpiculture in the production of a higher racial type. Then there is the revelation of occult mysteries of the spiritual worlds, so that the Creator himself is fully comprehended in the science of religion; and for our irrefutable foundation of the whole system, we have the science of the Cellular Cosmogony.

For our neighbor, there is the ideal science of the social order, the true church or home of a brotherhood of freemen, where love is the fulfilment of the law. For the whole world, we have the science of political economy that will inaugurate the Lord's great day of rest, and assure peace, prosperity, and plenty to all. For those who wish to enter into the cubical relation, as the incubated product of the Universology, and share the joys of the Lord in the midst of the Holy of holies, there is the science of the Immortal Manhood, by which may be attained that condition where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for God shall wipe all tears from their eyes.

Maxims, Proverbs, and the Perfect Word

BY FRANK H. SMITH.

THE WORD MAXIM is from *maxima sententia*, the greatest and most universal sentiment or judgment about anything, the consensus of opinion. "Equal rights to all and special privileges to none," and "All men are created free and equal before the law," are maxims of American opportunity. "A man's life consisteth not in the abundance of things which he possesseth," and "Fear God and fear nothing," are religious maxims of great force to rectify the caprices of mankind.

The root *max* in Greek is pregnant with suggestiveness. It means the highest point, sharpest point, lowest point, the deepest, the greatest, most intensive or extensive. *Mache* means battle. It is at the point, and in the act of the construction and of the destruction of any kind of matter or of spirit substance, that the most vital and fundamental activity of that substance is evidenced. Sword, spear, and cutlass are from the same root as thought.

The ordinary upright reasoning (the maxillary activity of the brain) of God's chosen people, is the most effective, defensive, and offensive ordnance and organizing power for the protection and security of the necessary supplies and demands of the life of the Most High. It is in the central fire of divine consciousness that everything is tried and per-

fectly discovered, that it may be properly emplaced, and arranged exactly according to its true valuation and ultimate highest welfare. Rules and guides for life's activities have their foundation in the decisive struggles of mental forces.

Proverbs are prologues or fore-words to introduce, prepare, and discipline the minds of the masses of the world to yield their firstfruits, first-born, or ripest of their number for a more perfect sacrifice and holy incense upon the altar of divine-human worship. The truths and commandments for life are all axiomatic and covenantal to such only as occupy the axis or axle of the universe, from which time's revolving wheel radiates the spokes or voices of injunction, for the instruction and rectification of all progressive spirits, and for an obstruction and "stumbling block" of protection against all descending spirits that sympathize with evil, and thus plant themselves in, and abandon themselves to, lower planes of existence, by the law of the cross, for the yielding of increase in the resurrection at harvest time.

Precepts are injunctions by way of anticipation. They are the ensamples and forerunners representative of their giver, to scout and capture the situation beforehand. In a comprehensive and complete sense, all precepts, examples, and every other sort of teaching and influence whatsoever, return to no one more void or fruitless, than to the one who utters and expresses them, nor than those who attempt to do so. It should be noted as a vitally important remembrance, that the aggregate and ultimate return and recompense for every struggle and effort made for the good and against the evil, is the satisfaction of having done what one could to touch the hem of the Lord's garment, and also to protect the living Word, work, and high tower of fortification and rendezvous, in time of storm, trouble, and general apostasy.

Certain laconic expressions of a universal force and application for impression, as the truth of life in few words, have always swayed and dominated the minds of the great masses of the human race. For long periods of time, only a few will deny loyalty to a few terse and popular verbal coinages of the general concerns of their being. As Gettysburg was the turning point of the Civil War, and as that war has been a warning for the rebellious ever since, so every mental dispute or disagreement culminates and settles itself upon the climax of heated debate, whence issue oratorical outbursts of convincing argument and the projection of enthusiastic conviction, until finally the vitality and might of truth prevail and win the day.

The humble symmetry of character, and the proverbial strength and industry of the ant and the bee, are suggestive and most becoming illustrations to enforce upon the minds of the millions, the successful operation and intrinsic value of all cardinal virtues. There is no energy nor impulse of the living Word (the righteous man) but is perpetually and indelibly marked, burnished, and branded upon the archives of all things made of peace and evil for the supply of all, to delight in either they wish.

The wide range of symbology and natural correspondence of the physical universe may feed and verily support those who really hunger and thirst for anything, whether of good or evil encouragement. There are mixtures to enhance the ultimate progress of a thing, and to facilitate its appropriation, and there are miscegenerations for the

elimination, detraction, and drawing out of the poisons of all manner of corruption, vanity, and abuses.

As the circulating medium, credit, and wealth of a nation become falsely centralized in, and founded as dependent upon, a "gold standard" of the gold hoarders, so even the objective purposes of the grand natural man's life and his guiding consciousness, become polarized and pivoted upon the "yellow peril of materialism," and upon the infernal, superficial theorizing of multifarious excuses for sensuous extenuation in proliferation to satiety and utter vanity. The circulation of blood and nerve juices, and of course all other subsidiary factors that support and embody them, must by virtue of appropriately matured experience, willingly tend responsive for uses of various absorption and corresponding elimination to delicately nourish and protect the gladsome quickening of the "still small voice" of the "first-born," and to enhance and secure the effective execution of the practical ethics of the Golden Rule of charity and divine order, even the holy orders of Koreshan discipleship.

Wrapped up and concentrated in the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," are all the commandments, all the divine injunctions, promises, and covenants of the Bible, and even all the wise sayings and philosophies of every age, nation, and religion.

Any and every organization or company of men or things exists solely by virtue of some one or more features of agreement or similar interests. The essence of the identity of any creature or organization, rests with the sacrifices and experiences which it has been obliged to make and to pass through; corresponding compensation of benefit results to each and all according as they deserve, and is useful for every expenditure of energy in conflict with opposing forces, in obedient coöperation with heart and hand.

God's life and death include and involve the life and death of everything and everybody in the universe. According to the laws of order and limitation, the symmetrical arrangement and emplacement of specific values in every plane of development, necessitate the evolution and unfolding of all life and death from the central ego. Thus the only true God must be exclusive and jealous—righteously and humanely so—constantly exercising the excellent and wholesome effect, the complete category of loves toward the true, the beautiful, and the good; and of hate toward the false, the indecent, and the evil. Accompanying and coördinating with this potentiality of the affections, are the persistent active aid and guidance (reconnaissance) of the perceptive and intellectual forces, and of the spirits of adventure, invention, and probation.

"Eternal vigilance is the price of liberty," so they say, and speak wiser than they know. The same vigilance is the price of licenses and evils. This is especially manifest of late in the consternation and brain-racking (gnashing of teeth) of the liquor interests of the nation and the world, and other institutions and denominations of Christendom, not only in beholding their old territory and premises reverting to the enemy, but in emulation to devise ways and means of "any old character" to at least dominate temporarily the competing forces of progressive liberty. Of fundamental importance is it, to exercise continual watchfulness and preparedness, to war a good warfare against the enemies and corroding forces of degeneracy that would be sure to be engendered, and lurk in the murky atmosphere of dreamy indifference; to rightly divide the confusion of tongues by the ever present help of scientific reasoning, and the resulting inspiration to overcome and live above our last

and greatest enemy, self. All evil spirits without exception, simply obeying the universal law of self-preservation, the first and most evident impulse of their being, seek by hook and crook of their forces of love (lust), money, and intrigue, to promote and aggravate their own perversion to headlong destruction.

The mark and high calling of the Messianic Personality in every age constitute the supreme ark of the covenant, the archives of perfected laws and orders, for the everlasting inspiration and quickening of every creature according to its own animus.

The Location of Heaven

BY PROF. O. F. L'AMOREAUX.

THE ORIGINAL Hebrew word which is translated heaven, signifies the heaved-up place, or heaved-up things. The synonymous words and expressions are of the same import. The heavenly Canaan is the body of the resurrection, the resurrected man, of whom the literal Canaan was the type, who has not been on earth since Jesus was here, but will be when he comes again. His second coming will be in "the clouds of heaven."

To him who has the key to it, the Bible explains itself. In it the wicked are said to be clouds without water; it follows that the righteous are clouds with water. Water is a universal solvent. It is transparent, hence, in the symbology of the Bible, fittingly symbolizes the truth, or real science. The so called science of today is largely confessedly guess-work. When Jesus was in earth, if he told the truth, and I have no doubt that he did, he was "in heaven" and heaven was in him, and, at that time, nowhere else.

When He went away to spirit, the Holy Ghost, and that spirit went into his Disciples who desired it, heaven in the spiritual degree was in them. That was a new heaven and, of course, for them, there resulted new earthly conditions, a new cosmos—earth, in which dwelt righteousness. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven."

Peter, who was the head of the Apostles, calls this reception of the new spirit (which came from Jesus, going away, body, soul, and spirit, to spirit,) a begetting again by the Spirit "by His resurrection from the dead." In another verse of the same chapter, the identical word which is rendered begetting again, is absurdly rendered "born again." This begetting again is said to be "by the Word of God," that is, Jesus.

Jesus plainly taught that the harvest of this seed-sowing in humanity—in which himself, as Holy Ghost, the Comforter, was the seed which, according to the law of seed, had to die in order to its reproduction (regeneration)—would come in the end of the age, rendered the end of the world, which is now at hand. As he was resurrected from the dead before his birth, and was born holy, so these will be resurrected from the dead (become holy), the Sons of God in the earth, as he was; and the kingdom of heaven will have come in earth, as he taught us to pray that it should, and the present hellish rule will have come to its end.

This is the only resource by which men will ever get out of what is, for the great masses, present ruinous and exceedingly oppressive hellish conditions, and find their long promised (in prophecy), glorious haven of rest, which priestcraft, for its own benefit, has relegated to a future spiritual world which has no existence, the spiritual world being always contained in the natural world.

The man of today prays, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" but he does not mean a word of it. That coming would spoil all his present plans; but it will come, and the subjects of it will be in heaven while in earth, as was Jesus.

For the Younger Minds

Marguerite Borden

MISS TIPPINS' FIRST TRIP

MISS ANN TIPPINS was usually fortunate; but then, she had lived in one place for forty years,—a monotonous little village where troublous ways were not prone to intercept one's walk through life. She was a wealthy maiden lady, who was known as the "secluded Miss Tippins." Whatever prompted her to think of going South for the winter was more than the neighbors of her country home could ascertain; and the cause of her departure occasioned them much pleasurable gossip. She was not only going alone, but by water; suppose that she should be seasick;—or suppose that she should be drowned? Horrible thought! Well, in that case her money would probably go toward the maintenance of the state asylum or the archaeological society. As I said, Miss Tippins was usually fortunate; but sometimes the stars change with change of environment, and it must have been a very unlucky star that exerted its influence over Miss Tippins' voyage.

In the first place, she discovered that she was in the smallest possible stateroom, with an elderly room-mate of the largest possible dimensions; that is—the largest dimensions possible to enter such a stateroom door. Miss Tippins looked at this lady, and this lady returned her gaze.

"It is outrageous,—outrageous!" cried Miss Tippins vehemently. "If I had known that I'd have one of *this* size, I'd have stayed at home."

The stout individual straightened herself with the haughtiness of an insulted queen. "If I'd expected to be put with such a sour-dispositioned person as you appear to be, I'd have gone on another boat; goodness knows it isn't my fault that I'm the size I am!" she snapped. Miss Tippins' apology was stiff. "I beg your pardon, but I made no reference whatever to your size. I merely remarked on the size of the stateroom; I engaged a large one."

"Well," said the old lady, "you have met with misfortune, but I have met with greater; I thought I had engaged a lower berth, but they have given my berth to you, and have assigned the upper one to me. As I could never climb up there under any consideration, I shall probably have to sit up all night, unless you have the kindness of heart to exchange with me."

Miss Tippins was tall and slender, to be sure, but how could she ever scale the distance to that almost inaccessible "shelf?" as she termed it. When the dreaded moment arrived, she was assisted by the excited exclamations of her comfortably retired room-mate. "Look out, you're slipping! Take care, you'll break your neck! Don't you fall, or you'll crush all your bones!" And it was indeed a shaky, trembly Miss Tippins who finally found herself safely ensconced in a crib-like berth that seemed about twenty feet from the floor. She cautiously peeped over the edge, and thereafter lay awake half the night through the fear that she might roll out in her sleep.

She was awakened by the ringing of the first breakfast gong, but she determined not to arise until her com-

panion had gone to the dining-hall. This would give her time to nerve herself for the necessary calisthenic performance, and would also give her sufficient room. But poor Miss Tippins was still peering down from her "shelf" when the old lady returned.

"Not up yet?" she queried. "I'll ring for the porter and see if he can't bring a high stool, or something to help you," she added pleasantly.

A small step-ladder was procured and Miss Tippins descended with comparative ease.

The old lady informed her that as she was so very late, she would have to go to the second table. "The second sitting is for nurse-girls and their charges, or mothers traveling with babies," she explained.

"Well, I suppose there is no way out of it," said Miss Tippins mournfully, but it's awful!"

Miss Ann Tippins had a particular aversion to small children. She was seated opposite a red-haired woman with twins—a boy and a girl—one on each side. Unaccustomed to children, she could see nothing and think of nothing, but the unheard of things these little "heathen" were doing. The mother ordered scrambled eggs.

"Me wants grumbled eggs, too," declared the girl.

"It isn't grumbled, it's crumbled," contradicted the boy.

"'Tis!"

"'Tisn't!"

"'Tis!" shouted the girl, with such emphasis that every one started.

"Sh-h-h," warned the mother; "you are both wrong, it's scrambled."

Miss Tippins looked on aghast. It was fascinating, but it was shocking. Had she ever behaved like that when she was a child? No, never. She recalled with singular delight her mother's oft-quoted maxims, "Children should be seen and not heard," and "Pretty is that pretty does."

It was evidently the twins' first experience with scrambled eggs, which adhered to their visages like yellow paste. Nothing escaped,—table-cloth, clothes, fingers, mouths, cheeks, noses, and hair were all besmeared with sticky yellowness. While the distracted mother was removing the superfluity of egg from the face of one twin, the other one so tipped her plate that half of her breakfast was precipitated into her lap and onto the floor. Yellow from head to foot, she slipped noiselessly under the table in search of a piece of lost beefsteak. There was a pause followed by a thump and a scream; she had bumped her head and had fallen onto the skirt of Miss Ann Tippins!

Miss Ann rose to depart, but turned to address the woman with red hair. The whole dining-room was looking and listening. "If they were my children, I'd-I'd, they'd-they'd never eat scrambled eggs again as long as they live!" she sputtered, her shrill, cracked voice choked with anger. Every one tittered. Miss Ann Tippins' best black silk was appliqued with egg. She fled from the room, up the stairs, and through the social-hall. A strong hand grasped her shoulder.

"Ann!"

"Why, George, how came you here?" she exclaimed.

"I'm on a flying business trip," said her brother; but Louise and the children are going to spend the winter in Jacksonville. And you?"

"I'm going there, too," said Miss Ann, thinking how handsome he had become in the years which had elapsed since she last saw him.

"Now I'll tell you what," he volunteered, "you and Louise can stay at the same hotel and have a jolly time together. You look as though you needed some fun. Great guns!" he ejaculated, "What in the world's the matter with your dress?"

Miss Ann frowned at the remembrance.

"Oh, it's eggs and grease!" she said savagely. "You see, I sat at a table with a red-headed woman and her twins. One of them got scrambled eggs all over herself, and the next I knew the horrid stuff was all over my skirt. They were the worst children I ever saw!"

Her brother laughed knowingly. "Don't you say anything about those twins," he cried gaily, "for they're mine; and the woman with auburn hair is my wife! She won't have a nurse; she prefers to take care of them herself. I'll see that you have a new silk as soon as we get ashore."

Miss Tippins' face was scarlet, and her embarrassment was apparent. "All's well that ends well," she commented mentally. "But who would have dreamed that such children were Tippins!"

The Southern Home of a Famous Man

ON THE SOUTHERN peninsula of Florida,—way down on the tip end,—which some people have disrespectfully chosen to denominate "the jumping-off place," is a little town called Ft. Myers,—an unpretentious spot except, perhaps, that it is the railroad terminus and the winter resort of Mr. Thomas A. Edison. Mr. Edison doubtless selected Ft. Myers because of its very seclusion.

His residence is about half a mile from the center of the town. The house is a modest little dwelling, but it is surrounded by spacious grounds, where at least two or three hundred varieties of plants and shrubs ornament the lawns. Flowers blossom at all seasons of the year, and large trees lend their shade to make attractive an otherwise too sunny land. An artesian sulphur well, whose capacity is a thousand gallons of water a minute, is used for irrigating. There are also cisterns for holding rain-water, and a picturesque windmill for pumping.

In the background, only a few steps from the door, is the beautiful Caloosahatchee river, where Mr. Edison's long dock extends for a quarter of a mile. The river is wide at this point, and a few miles farther down it empties into the Gulf of Mexico. Mr. Edison has a trim white launch, and spends much time in fishing and boating, but his southern vacation is also attended by its duties.

His laboratory is a building by itself. It is divided into two parts; the front serving as an office, and the back as the laboratory proper,—a very interesting place indeed. There is a great furnace, and there are batteries, coils of wire, and numerous machines. Then there are many shelves covered

with queer glass receptacles, and dozens of little bottles filled with bright-colored chemicals.

It would be impossible for a man of Mr. Edison's character to be idle, no matter what his environment might be, but the peace and quiet of his tropical home, and the recreation he finds in his outdoor life must remain with him as a pleasant remembrance after he has returned to his more strenuous work in the North.

It is not strange that the greatest inventor of modern times should occasionally desire to hide himself from the eyes of the world, and free himself for a little time from a routine of interviewers and reporters, and the stare of the curious, which is the unavoidable accompaniment of publicity.

The PALM TREE

IS IT THE PALM, the cocoa-palm,
On the Indian Sea by the isles of balm?
Or is it a ship in the breezeless calm?

A ship whose keel is of palm beneath,
Whose ribs of palm have a palm-bark sheath,
And a rudder of palm it steereth with.

Branches of palm are its spars and rails,
Fibres of palm are its woven sails,
And the rope is of palm that idly trails.

What does the good ship bear so well?
The cocoa-nut with its stony shell,
And the milky sap of its inner cell.

What are its jars so smooth and fine,
But hollowed nuts, filled with oil and wine,
And the cabbage that ripens under the Line?

The master he sits on a palm-mat soft,
From a beaker of palm his drink is quaffed,
And a palm-thatch shields from the sun aloft.

His dress is woven of palmy strands,
And he holds a palm-leaf scroll in his hands,
Traced with the Prophet's wise commands.

The turban folded about his head
Was daintily wrought of the palm-leaf braid,
And the fan that cools him of palm was made.

Of threads of palm was the carpet spun
Whereon he kneels when the day is done,
And the foreheads of Islam are bowed as one!

To him the palm is a gift divine,
Wherein all uses of man combine,—
House, and raiment, and food, and wine.

And in the hour of his great release,
His need of the palm shall only cease
With the shroud wherein he lieth in peace.

"Allah il Allah!" he sings his psalm,
On the Indian Sea, by the isles of balm;
"Thanks to Allah who gives the palm!"

—Whittier.

In The Editorial Perspective.

THE EDITOR.

MARSHALING THEIR FORCES

WITHOUT DOUBT, the great cause of prohibition of the liquor traffic is assuming gigantic proportions. It is said that more than 40,000,000 people now live under some form of laws either restraining or prohibiting the sale and use of intoxicants. Strenuous effort is being made to abolish the sale of liquors in the District of Columbia. Fitting indeed, would be success attending such effort. It would doubtless do more to assist the cause of prohibition than the various movements now under way in the states; for it would be the result of the exercise of direct Federal power, though in territory much restricted. While the prohibitionists are marshaling their forces, the whiskey element is doubly active. A gigantic whiskey trust or organization of distilleries, breweries, and saloon-keepers is in process of formation. It will control several millions of voters, and the effort is to utilize every vote in the direction of thwarting the prohibition movement. It is desired to defeat every legislative measure looking to the restraint of the whiskey traffic, whether taking the form of provision for local option, or sweeping prohibition. Before the American civil war, the various states endeavored to deal with the problems of Negro slavery; and while in some instances measures were adopted whereby the spread of slavery was forestalled, it was not abolished in the slave states until the Federal power was exercised. The states are not large enough nor powerful enough to successfully cope with the combined forces of the liquor traffic. It is a national curse, and must be made a national issue, fought out in national campaigns to a finish, and the liquor business banished from the nation as a whole.

Astonishing Scientific Paradoxes

THE HISTORY of Christianity is full of strange and startling paradoxes. The peaceful Son of man came to bring a sword and to generate strife; and the church, whose mission was to proclaim the gospel of love, has expressed its hatred in the bloody wars of Christendom. It is often declared, therefore, that the church has failed to accomplish its mission. It may be said that the history of the church stands as a contradiction to its claim. It is, rather, a paradox. In the very inception of the operation of the divine Spirit upon the hearts of the Disciples, a warfare began; strife was engendered, because the mortal mind rebelled against the inworking of the divine power. Again, it is declared by an Apostle that the church was a savor of life unto life to some, and a savor of death unto death to others. How could the divine Spirit produce such adverse results? How could the spirit of war be engendered through its operation? Simply through the fact that the one elemental substance disseminated from the Lord Messiah in his translation, entered into thousands of people of various degrees of mentality. The results were not alike, but very diverse. The principles may be illustrated in alchemy. A dozen or more glasses may be arranged for experiment, each containing a distinctly different chemical.

If into each of the glasses, common hydrochloric acid be then poured, some very astonishing results may be obtained. The contents of one glass will be made intensely hot, and another intensely cold; in others various colors will suddenly change; some made very active, and in others, very insipid substances are produced—all these the result of the action of a single chemical upon a variety of bases. The divine Spirit was the overshadowing substance entering the various human retorts in the laboratory of life; and striking and paradoxical are the results.

The Physiology of the Cosmos

IT IS NOTABLE that modern astronomers endeavor to interpret the various motions of the so called heavenly bodies, from the basis of mechanical relations through the operation of mechanical energies. The orbs are treated as mere projectiles under the influence of gravitation, and the matter comprising the planets of the solar system, as dead or inert, incapable of motion except as acted upon by extraneous forces. On the other hand, the Koreshan Univer-sology regards the universe as a living thing, and that all the various astronomical phenomena are the result of physiological functions performed in the body of the physical cosmos. This quite removes the question from the domain of mechanical relations to that of physical and physiological relations and activities, exactly coördinating all the various functions of the organs of the human system. Astronomical phenomena considered from the Koreshan standpoint present to the mind a world of harmonies not perceived by the modern scientists.

The Wonders of Electricity

HUMAN GENIUS, aided by more than a century's experimentation, is today working miracles by means of application of electricity. The inventions for the use of electricity are multiplying with startling rapidity, and the results so far attained, indicate the incoming of the most marvelous age of human history. One of the first great uses of electricity was in the telegraph; afterward the submarine cable, then the telephone, and now wireless telegraphy and telephony. The world itself has been girdled with lines of communication. It is now possible to send a message around the world in a few minutes' time. Another great field for the use of electricity is in the generation of motive power, not only for rapid transit, but for the turning of the wheels of industry. Electricity is destined to supplant all other forces applied to machinery; for it is not only conducive to economy, but it may be transmitted to points remote from the generating center, for both domestic and industrial purposes, as well as locomotion. Doubtless, means will be ultimately discovered whereby electric currents naturally generated in the physical cosmos may be utilized, and thus powerful forces applied at the very minimum of waste. Indeed, so direct may be the means of application that dynamos may not be necessary. But even today, the use of electricity is economical. An ingen-

ious electrician has estimated the amount of various kinds of work fifty cents worth of electricity may do. Among the numerous items, we note that it will illuminate an ordinary home every night for two months; run a blacksmith's forge for a week; run a one-horse-power motor for seven hours at full load; and hoist 2,000,000 bricks, two stories. By the use of manifold inventions, electricity may be employed to save human energy from waste in toil, and enable the human race to enter upon an age of well-earned physical rest and social equilibrium.

Learning and Life

THE END of all learning is life. Man is to be ultimately redeemed from the curse through the application of knowledge to life—knowledge not obtained from books, but knowledge proceeding fresh from the vital elements of involved life. A foundation is absolutely essential to a building. The basis of all truth is essential to the expression of all knowledge; therefore, the true conception of the cosmogony of the universe constitutes the fundamental factor in the work of the final redemption of man. What ordinary geometry is to architecture, the higher science of earth measurement is to the construction of the scientific order of the Golden Era of human progress. The scientific formula of redemption must be taken from the formula through which Nature restores to herself the green of spring, the light of day, and the abundant harvest of the season.

The Making of Anarchists

WHEN GRAVE disorder inheres in the human system, various symptoms are observable. The process of diagnosis of disease depends upon interpretation of observable conditions. Human society is afflicted with deep-seated diseases, a complication of disorders. We may feel the pulse of the societal patient, register the temperature of the body social, the nervous condition of the public, the impeded circulation in commerce, over-accumulation of national wealth in certain organs of social and industrial function—we say, that from the basis of external symptoms it is possible to correctly diagnose the case of modern civilization. No one need go far in the line of logic before reaching the conclusion that despotism in Russia is the most obvious cause of discontent among the subjects of the Czar; and under the existing conditions there, it is but natural that the revolutionary spirit there should be persistent and periodically powerful. Wherever oppression exists, the spirit of revolt is ultimately inevitable, as has been abundantly demonstrated in forty centuries of human history. The making of anarchists of various shades and types in America and elsewhere is the result of social disorder. Anarchists are but by-products of abused functions of society. They constitute a symptom of social disease. The recent outbreak of anarchy is but one of the periodical headings-up of certain forces of discontent, leading to insane attempts to correct social evils. The vigorous man-hunt following an assassination by an anarchist manifests a phase of inconsistency in modern Christian civilization. It is straining at gnats while camels are swallowed without protest. A wealthy anarchist under the guise of a captain of

industry or politician, is able to do a thousand-fold more harm to society than an avowed anarchist with a concealed and dangerous weapon.

The Problems of the Homeless

INTO HOMES of wealth and luxury, ordinary want never enters. For such, prosperity prevails, and almost everything desired and desirable is possessed except happiness. The problems of the rich are the problems of making more money and reaching higher social attainments. But the problems of the homeless are pressing, and seemingly insoluble under the present order of competition. To them the wolf often appears at the door, and the spectre of want oppresses the mind whether awake or asleep. Whence shall the poor obtain bread and clothing and shelter? Whither shall they go to obtain employment? These are questions which constantly press upon the poor for answer. The wealthy have taken away the products of the laborer. Where one obtains more than he earns, another must enjoy less than he produces. As wealth accumulates in the hands of the few, the many must be stricken with poverty. The problems of the homeless are not soluble through charity, nor yet through legislation; but through practical and hearty coöperation. It is the effort of Koreshanity to inaugurate such a coöperative movement as will meet the demands of the millions for the actual comforts of life and homes for the homeless.

A Legend of the Resurrection

AMONG the numerous Christian writings designated as apocryphal, is the Gospel of Nicodemus, containing accounts of the betrayal, crucifixion, burial, and resurrection of the Christ, together with incidents which are alleged to have taken place in the spiritual world during the three days and nights the Lord was in the tomb of Joseph. Perhaps for good reasons, the book was rejected by the Nicæan Council and held as uninspired. Yet it may contain legends entitled to some credence. Certain it is that some of the things set forth in the work, comport with the Koreshan scientific view of the Lord's mission. Jesus himself was the resurrection; and he gathered into himself the progressive spirits of the Jewish dispensation, and thus liberated thousands held in bondage to mortality. The resurrection from the tomb was merely a shadow of the reality. It is quite striking to note the points of the narrative of the Lord's descent into hades after his crucifixion, his reception there, and his success in gathering about him the spirits destined to ascend with him. Himself heading the procession, he linked all together, hand in hand, in an unbroken chain, and carried captivity captive, breaking the bonds of death and saving a portion of spirits out of hades. In reality, this is just what the Almighty does at the close of a dispensation, when he conquers the powers of death through overcoming for himself and the thousands of spirits he involves. A seed saves essences of the soil by going down into the ground and there entering states of corruption incident to germination; but through processes of regeneration it saves not only its own life, but carries with it to the resurrection of itself in the seed again, the energies gathered through the season's growth.



The Age of Speculation

WE ARE LIVING in an extravagant age, and extravagance is in demand. Speculation is not confined to Wall Street, but it is in legislative halls, the universities, the editorial rooms, the laboratories, and various other centers of thought, including the observatories. Speculation in the mental domain is watering the limited stock of one's ideas, so as to make them pass current among the masses for veritable and valuable conceptions of truth.

Astronomers are given to dealing in figures running up to billions and trillions of miles. Rockefeller's wealth measured in dollars, seems insignificant when compared to the number of miles supposed to exist between the earth and the nearest fixed star. Exaggeration has reached the limit in infinity, paradoxically speaking, in the conclusions of the astronomer. As to how speculation in science may lead to absurd deductions, the noted Mark Twain has thus satirized:

"In the space of 176 years the Lower Mississippi has shortened itself 242 miles. That is an average of a trifle over one and one third miles per year. Therefore, any calm person, who is not blind nor idiotic, can see that in the old Oolitic Silurian period, just a million years ago next November, the Lower Mississippi was upwards of 1,300,000 miles long, and stuck out over the Gulf of Mexico like a fishing rod; and by the same token any person can see that 742 years from now, the Lower Mississippi will only be a mile and three quarters long, and Cairo and New Orleans will have joined their streets together, and be plodding comfortably along under a single mayor and a mutual board of aldermen. There is something fascinating in science. One gets such wholesome results of conjecture out of such a trifling investment of fact."

How to Live a Hundred Years

THE EFFORT to live longer than people are generally wont to do, is sometimes strenuously made. Longevity is desirable; though the factors of longevity are widely disregarded. The great underlying causes of fore-shortened lives are the various forms of dissipation of the vital energies. Were these energies conserved, and the habits temperate and the loves pure, on the part of human beings, it would not be long until the race would manifest some fine and noble specimens of manhood in every sense of the term; whereas, we now see faces and forms from which the image of Deity has been wholly removed.

Louis Cornaro lived for more than a century; and the legacy he left to humanity was a book describing his simple life. Dr. Jean Charcot, commenting upon Cornaro's subject, in the first number of *The Fra*, published by Elbert Hubbard, at East Aurora, N. Y., takes the ground that most of the ills of man come from over-eating. The present effort on the part of many to extend their lifetime, is a reflex of the positive movement of Koreshanity toward immortality. But the following from Dr. Charcot is commendable:

"Habit is second nature; that is to say, if you accustom yourself to a certain line of conduct you will be compelled to continue it though it kill you. The mental attitude of most people is the result of bad habits acquired in youth. Bad habits cling with a persistency fully as strong as good ones. For instance, the cigarette or the strong drink habit. The coffee, meat, and pancake breakfast is a habit with most people, and it is also a necessity, for what you grow to consider a necessity, is. People who have heart-burn, bad breath, colds, throbbing at the stomach, pain in the side, headache, are all our meat breakfast friends—there are no exceptions. All of the pleasant symptoms just named are the result of food poisoning. The person has stowed his hold with such a finely assorted cargo of indigestibles that Nature pauses perplexed. Fermentation follows, and the individual is but an animated garbage can. * * To force your boiler is to have it filled with slag, making the boiler doctor necessary. And occasionally you are told to shut down and remove a flue or two in order to prevent collapse."

The Law of Reincarnation

THE CHURCH has forgotten almost everything of truth that the Lord Messiah imparted to it. Though reincarnation is the central theme of the Christian gospel, Christendom today stands as opposed to the doctrine, holding to only one earth-life, and only one possible life for each individual beyond the tomb—life in heaven or in hell.

The Hebrew and Christian Scriptures are full of the doctrines of re-embodiment and reincarnation. Nature is continually demonstrating reincarnation right before the very eyes of the masses of people, without their even suspecting such a thing as repeated embodiments of human beings. Both God and man have come down through the ages in a succession of embodiments under multifarious conditions. The school of experience has many departments and grades, and it is impossible for an intellect to graduate in one day's study. He must return again and again to the school-room; and when he has completed his course, he may be ready for human service on a broad scale.

The Golden Elk, Apostle of Cheerfulness, published at Los Angeles, Cal., a unique and meritorious little magazine, recently contained the following paragraph on reincarnation:

"Reincarnation is not mental dope for weaklings, but strong truth for man unafraid to look eternity in the face. You can't avoid eternity, no matter how or where you propose to spend it; and the law of rebirth reveals the sequence of your pilgrimage through it. For virtues and sorrows of but 70 years it does not promise a heaven of bliss nor everlasting forgetfulness of extinction—nor does it transplant you to a foreign sphere at the end of your first brief visit here. But its promise of future lives in time that will ever be Now, and place that will always be Here, is fraught alike with responsibility for those who think and feel, and with rational and undying hope."

The Standard of Scholarship

EDUCATION and educational methods have in recent years provoked considerable discussion; *provoked*, we say, for the situation is of such character as to arouse the indignation of genuine lovers of truth. Educational insti-

tutions of modern times are not true to their claims, for instead of educating pupils, they cram them with materials that are comparatively useless, and much of the theory presented is positively false and atheistic.

THE FLAMING SWORD has time and time again called attention to crying evils in modern schools. We are pleased to discover that prominent educators are themselves coming to see that their methods are wrong, and that radical changes must take place if mental and moral progress is assured to the rising generation. President Woodrow Wilson, of Princeton, declares emphatically that "We have missed the true inner meaning of education." In a recent lecture before a teachers' association in New York he said:

"We have been trying a series of reckless experiments upon the lads and youths, girls and maidens of this country, instead of educating them. The children of the last two or three decades have not been educated. The pupils of our colleges of the last few decades have not been educated. With all our educating we have instructed nobody, and with all our instructing we have educated nobody. I have been teaching for some twenty years—that is, I have been conducting class room exercises, but I do not think that I have been teaching any appreciable part of that time. I have been delivering lectures, sometimes about things of which I knew, but more often about things of which I have heard. The result has been that my pupils have remembered my stories and forgotten my lectures. We must remember that information is not education. * * We are daily cramming their minds with an enormous mass of irrelevant facts. It is better to see one thing than to 'look at' a hundred." * * One of the principal objects of education should be enlightenment, or the unloading from the minds of the pupils, the misinformation that they have received."

Is Progress an Illusion?

MODERN SCIENCE imbues the world with the idea that the world is making rapid progress in all lines. It constitutes the basis of that unreasoning optimism which asserts that the world is growing better all the time, despite the palpable evidences of constant degeneracy. It has come to be a great question in the minds of many thinking people that modern science is wrong, and that the world is wrong, going down the broad way.

Recently, Sir William Ramsay has pointed out that the great schools of philosophy, as well as Christianity, hold tenaciously to the idea that the world has degenerated, and that in the great past were the glorious ages of light. He says:

"Having attained this view, I recognize that it is the basis of the Pauline philosophy. In this, Paul adopted the opinion current in pagan society and in pagan philosophy. The practically universal view in the ancient world was, that decay and degeneration were the law of the world; that the Golden Age lay in the beginning, and every subsequent period was a step further down from the primitive goodness, happiness, and sympathy with the divine nature. We are too apt to pooh-hooh this ancient doctrine as merely an old fashion, springing from the natural tendency of mankind to praise the former times and ways. But it was much more than this. It was the reasoned view of the philosophers. It colored almost all Greek and Roman literature. It lay deep in the heart of the pagan world."

Thus a problem confronts the modern mind. Should not the universe tend to produce the best? Should not evolution express the highest conditions attainable? Koreshanity answers that it not only should, but that it does; and that we are nearing the time when the Golden Age will burst forth upon the world like the light of the morning, resplendent as the orb of day.

But Koreshanity also answers that the progress of all life is through the seed, and that the evolutionary forms are often retrogressive. The world has fallen from glorious heights of the past; but it is destined to rise again, not through a slow evolution, but through *revolution* wrought by Messianic power. Lose sight of the Messianic law, and problems crowd thick and fast, and become insoluble. Recognize the Messianic law, together with the knowledges that the science of Messianism brings, and every problem of the universe vanishes as mist before the rising sun.

The Sun as a Radium Center

RADIO-ACTIVITY was discovered by the Founder of Koreshan Universology in 1870. The Koreshan Cosmogony is essentially full of the idea, as may be seen through a perusal of our literature issued during the past twenty years or more. The ultra-penetrable ray makes visible in the sky, various activities taking place in the shell of the earth. The ultra-penetrable ray was known long before Roentgen discovered the X-ray; and the various so called discoveries of radio-active substances, together with their astonishing phenomena, were long ago known to exist in the sun and stars.

It is interesting, however, to note the progress, even at this late date, made by some minds in the direction of experimentation along these lines. The work of such scientists as Madame Curie, Sir William Ramsay, Professor Crookes, and Sir Oliver Lodge, as well as that of the late Lord Kelvin, is but corroborative of the conclusions previously enunciated by KORESH. Concerning the subject of radio-activity and destructibility of matter, a recent writer says:

"The hypothesis of actual transformation of the elements of radio-activity is well adapted to the present state of knowledge on the subject. This hypothesis claims that an element, hitherto by its very nature considered non transformable, may actually become another element. And yet, man has no control over radio-activity, and can therefore in no way effect what would be the realization of the dream of the alchemist. So general is this radio-active property of matter, that Madame Curie thus concludes: 'Finally, it has been shown that there is nothing absurd in supposing that the energy we receive from the sun may be in part, or even in total, due to the presence of radio-active bodies which it may contain.'"

The phenomena of radio-activity have been witnessed by scientists in astonishment; for not only has the human eye been enabled to see through numerous materials but also the reason has been led to reject the doctrine of the indestructible atom. It will not be long ere the astonishing properties of radium will speak in unmistakable terms concerning the cellular cosmos. Radium is essentially the solar element, created in the positive pole or center of the great battery-cell of the cosmos.

The Open Court of Inquiry.

THE EDITOR.

LIGHT AND DARKNESS

"It is often stated in the Koreshan literature, that the central sun has a dark side and a light side. Will you please explain why such is the case?"

EVERYTHING in the universe has its opposite—every form, function, kind, degree, or quality. The law of opposites makes the existence of darkness as inevitable as that of light. The one could not exist without the other. Light and darkness, therefore, obtain in the universe of cosmic activity. It must also obtain in its very central pole, the central sun, which is both a pole of impression, and a pole whence expression is made in the hollow and body of the cosmic cell of the earth.

No man can think a good thought without at the same time being conscious of its contrast with the evil thought. Therefore, the two qualities of thought are in the same mentality. The good thought is voluntary, and the evil thought is involuntary. The mind generates evil thought because its generation is the inevitable though involuntary result of the voluntary action.

So it is with the central sun. It generates light from its positive or light side; and at the same time there is a corresponding reflex or rebound on the opposite side. For every ray of light there is a ray of darkness, and the two kinds of rays pass out from opposite sides of the invisible solar center.

The central sun rotates on its axis on account of its having light and dark sides. The principle is similar to that which makes the radiometer rotate in the light. The earth and the central sun are reciprocal. Day and night in the earth coördinate the light and dark sides of the solar sphere.

God and the Cosmos

"If God obeys the laws of cosmic activity, how could Joshua stop the sun? If cosmic activity is eternal and its laws immutable, how could the sun be brought back ten degrees?"

THE ALMIGHTY obeys the laws of being. He is the highest pole of universal activity, and is such by virtue of the fact that he does obey such laws. He perpetuates his omnipo-

tence by such obedience. The possession of such power enables him to control the cosmos, not arbitrarily, but in accordance with immutable law. A king may govern his kingdom with justice, entirely according to established laws. He maintains his power through the administration of justice, through which he maintains a system of reciprocity between himself and the people of his kingdom.

The possession of all power enables the Almighty to work wonders. Not by acting in conflict with law, but in entire accord with it. Remember, God obeys law; but because he does so, it does not follow that he is helpless, and subject to the lower kingdoms of existence. Nor does it follow in the working of his wonders, that he creates disorder, or runs counter to established principles, which are in themselves eternal and unchangeable.

Jesus turned water into wine, not by setting aside the processes through which wine is ordinarily made. He cured human ills, but he did not abolish the principle that disease is the result of some disobedience of law. Time may even be foreshortened to such an extent that an age terminates sooner than it would if not foreshortened; and yet it is in strict accord with an inherent and immutable principle of cosmic order. So it was with the stopping of the sun, and the turning back of the shadow on the dial ten degrees.

It is through the knowledge of immutable law that man may overcome death, an active principle in humanity, and escape the penalty of disobedience. He rises in the scale of being, but he does not abolish the law of gravity. He simply obeys higher laws.

Let Him See Who Can

"You sometimes state that the Bible is the best written expression of the divine Mind, but that it is too deep for the modern mind. Do you not think that correspondingly, THE FLAMING SWORD is too deep for the masses, especially the writings of KORESH? I love to read your magazine, but confess that much of it is too deep for me; but what little I do understand, I love with all my heart."

VERY FEW people could understand Jesus the Messiah. He knew that what he said was so difficult for the ordinary mind to comprehend that he taught the masses in parables, in which he disguised the truth; and at the same time went about looking for a very few people who could receive his teachings.

He succeeded in finding a comparatively few persons who could in a measure understand him. He took particular pains to instruct them. He prepared them as teachers. Through them he let down the truth to other planes of mentality. The people could understand the Apostles much better than the teaching of the Christ.

So it is today with regard to the profundities of the scientific Gospel. Very few people can comprehend the Founder of Koreshanity as they ought. His teachings have to be let down through those whom he instructs especially. He is looking for such comparatively few, that he may take them and make mental giants of them for the sake of the world.

It is now as ever: Let him understand who is able to do so. He that hath ears to hear, let him hear. If he hath eyes to see, let him see. But let not those who may not now be able to penetrate the depth of Koreshan Unversology despair; for study will doubtless develop the mind to such an extent that soon or later, the understanding desired may be received; for that is the purpose of the great baptism with which the dispensation closes. And then the millions will understand.

The Root of all Evil

"In other words, get good. That's all—get good. If you are bad, money won't make you any worse. If you are good, money can't hurt you. Eliminate money, and if you are bad, 'dah ye is.' It is all bosh to attribute meanness to money. Men are undeveloped, going from an animal state to manhood; and in the passage, there are many means at their command to express themselves, and money is civilized (?) means. Whether we have money or no money, we are human beings, some selfish, and some partially unselfish. Why talk against money, any more than against physical or mental strength? You ought to talk against the animate thing, and not the inanimate. Money is a tool merely. It does no harm, except as it is used for harm."

THE GOLD DOLLAR or the paper bill is in itself inanimate. It is not the dollar merely, in whatever form it may be, that is desired; it is the advantages that may accrue through the possession of the wealth it represents. It is not the dollar that hurts; it is the *love* of it.

The paragraph above quoted was written by a correspondent, after reading an article in a preceding issue of this Magazine concerning money as the root of evil. The friend misapprehends our position. We are not blaming the dollar at all. It can do no harm of itself. But there is, deep-seated in the human heart at the present time, an inordinate love of money, and that love constitutes the greedy *god* that rules the modern world. It is that god that we are blaming; and he is animate enough to be very active in the accumulation of the wealth produced by the masses of workingmen.

Now, money is not necessarily the dollar. The word money is from the Latin *moneta*, which in turn is related to mint, and also to mind; and remotely to monitor. *Moneta* signifies the stamp or impression upon money, which anciently was the effigy of some god or goddess, that, looking upon it, they might be put in mind of the deity; and today the Goddess of Liberty appears on our coins, with the motto, "In God we trust."

Money is the guard or criterion of commerce—and commerce exists on three general planes, and may be known as church commerce, sex commerce, and secular commerce. The perverted uses of the money or guard of commerce on each plane is the *root* of all the evils of that plane. It is against the spirit of such perversion on each plane, that we protest.

So it may be seen that we are blaming a very potent and animate thing, active and operating in human beings, who are now the embodiments of the spirits of perversion. The root of evil is in the minds and hearts, not in the dollar; for it is the *love* of money that is the essential root of evil. It is that root which makes people bad—and "dah ye is!"

Fair Luna's Face

"I am at loss to fully explain in a satisfactory manner, the reason that the face of the full moon is the same when viewed from different parts of the earth. If it be a reflection of the whole earth at

all times, how does it manifest itself at different points and appear the same. I have referred to back numbers of THE FLAMING SWORD, but do not find a plain and lucid statement."

THE SUBJECT of the moon and its phenomena is a very complex one, because one has to consider the various complex functions of the feminine side of the universe, in order to comprehend all that the subject of the moon involves. We make this statement so that one may perceive that if many points do not seem clear, one may not be disappointed, but rather seek the more strenuously to grasp some of the key principles upon which a comprehension of the lunar system depends.

Allow us to observe here that the visible moon is not a direct reflection of the earth, as objects are reflected in an ordinary mirror. The moon is more complex than any such reflection. There is much more involved. The various forces which conspire to form the image of the earth in the sky, flow into the moon from the planets, which in turn are produced from mercurial discs in the earth.

Imagine seven planes or stories in the heavens, each being a planetary sphere of energy heaped up from activities in the shell of the earth. When these planetary stories become full, energies flow into the lunar sphere. Thus it may be seen that the image of the earth (called the moon) is produced through a *storage process*, and thus in a sense it is a reflection, but indirectly so.

The visible moon is a representation of the shell of the earth, the outside surface of the outside mineral stratum, modified by X-ray impressions of the earth superimposed. Well, we see a hemisphere of the moon directly by the aid of vision; and indirectly, we see a hemisphere of the earth from the outside, as it were. In my mental conception of the moon as seen in the sky, I visually perceive an object seemingly existing in such a state that it is a picture, and at the same time spherical as to the visible form of the substance comprising it. Then all one has to do is to think of seeing one hemisphere of the moon.

Yet, the moon represents the whole earth; but it so happens that the same side of the moon is turned to the earth, so that, except in what is termed the

moon's libration, we see only one side. The lunar libration enables us to see about one sixth more than a hemisphere. The moon being posited in the sky by means of a storage process, and always presenting the same side to the earth, it follows that from whatever part of the earth the moon is seen, it is still the same side, with the same markings on its apparent surface. The phases of the moon constitute another phase of the subject, which we may make clear on another occasion.

The Economy of the Cosmos

"Kindly state what parts in the human economy are played by sunlight, sun-heat, and water?"

THE BASIS of all existence is the physical cosmos. This basis we denominate the mineral kingdom, which is one of five general kingdoms or planes of life and activity. The five kingdoms, from the highest to the lowest, are: The divine-human, the sensual-human, the animal, the vegetable, and the mineral.

Now, all these kingdoms are inter-related, constituting one great system of activity, in which the forces of ascent and descent are continually operative. The lower kingdoms are comprised of forms of expression of the highest; that is, life is let down to lower degrees, and the forms of the various kinds of life are forms of the species obtaining in the world, whether of animals, vegetables, or minerals. The lower kingdoms are derived primarily from the highest kingdom; and the lower kingdoms in turn, supply the highest kingdom with the substances necessary to maintain the life of that kingdom.

The mineral kingdom constitutes the outermost expression and pediment of all life, and is comprised of essences that have been in the human kingdom. The very earth we walk upon and the air we breathe are exhalations and excretions of human waste, so constituted as to be receivable by man in turn, as supports of his life. Thus vitally connected with him are sunlight, the heat of the sun, and the symbol of truth—water. These substances relate him directly, as do hundreds of other kinds of substances and qualities of energy, to the physical cosmos.

Similarly, the essences exchanged in the perception of the outer world by the mind through the eye, establishes a relation between man and cosmos. The material cosmos not only plays important parts in the drama of human life, but man also directly and indirectly impresses and impulses the activities and motions of the physical universe.

THE PUBLISHERS' DEPARTMENT

The Flaming Sword Estero, Lee County, Fla.

Established by KORESH in 1889. Published under the auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

PROF. U. G. MORROW, -- Editor

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Directions.—Address business letters, and make money orders payable to the Publishing House. Address communications concerning the Founder's Department, KORESH, FLAMING SWORD. Letters intended for the Editor, should be mailed directly to him. Enclose postage in letters requiring editorial reply by mail.

GUIDING STAR PUBLISHING HOUSE,
Evelyn Bubbett, Manager,
Estero, Lee County, Fla.

Little Words With Our Readers

WE CALL attention to the article in this Department, concerning the endeavors of the Postal Department to establish effective reforms along the line of the second-class mail matter. It is incumbent upon us to comply with all the conditions under which the second-class matter privilege obtains. We conceive that the conditions of the privilege are fair, and that the Order 907 is protective to legitimate publications, and prohibitive of wholesale abuses of the privilege by numerous schemers seeking to evade the law. We are obliged to make new terms for subscriptions made upon the basis of credit. It were better if each one paid in advance at the rate of \$1.00 a year. If one cannot pay in advance, we will give credit for four months, without increasing the rate. But if the term of credit runs over four months, we must make the price of subscription for the year, \$1.30, because we pay a higher rate of postage on copies sent to subscribers to whom we grant credit longer than four months.

Numerous subscriptions to this Magazine have expired during the past two months, and others are reaching the end of the term subscribed for. The truths set forth in our pages are vastly too important for any truth-seeker or student of truth to miss. We appeal to all persons whose subscriptions are running out, to renew, so as to be able

not only to enjoy the contents of creditable issues as the months go by, but also follow the great Koreshan Movement along its career of genuine reform. Do not neglect renewals when subscriptions expire, but send us word or remittance at once.

We believe in coöperation, and are endeavoring to promulgate the doctrines and principles of mutual service. Our readers may employ coöperation to serve not only good turns for their friends, but for us as well. A system of Coöperation in interesting the thousands in the Koreshan Movement is conducive to our progress. The co-operation of our many friends is essential.

"The Koreshan Unity Coöperative" sets forth the industrial plans of the Koreshan Unity. Every reader of this Magazine should possess a copy, and familiarize himself with the objects of so great and important a movement. The price per copy is only 25 cents, fully illustrated.

Have you yet ordered "The Cosmic Cell," the Game of the Cellular Cosmogony? If not, you should do so. It will help you in your study of Koreshan Universology. The price is only 50 cents, post-paid.

Remittances of \$1.00 and less may be made in one and two cent stamps. This is not only a convenient form of remittance, but affords us an easy means of obtaining postage for mailing letters and literature.

Reforms in the Postal Department

WE HAVE received from the Third Assistant Postmaster-General, a pamphlet containing a discussion of the policy of the Post Office Department regarding second-class mail matter. The original document was in the form of a letter from the Third Assistant Postmaster-General to Senator Bacon for presentation to the Senate, and by the Senate ordered to be printed.

At the outset, we may freely state that we are entirely in favor of the reforms inaugurated by the Department,

as set forth by Mr. Lawshe. The issue of Order No. 907, restricting the use of sample copies and limiting the time in which credit may be given to subscribers, under the pound rate of postage privilege, seems to us to be a measure of protection to legitimate publishers and publications, and prohibitive of enormously inflated circulations for the purpose of advertising. So far as we can see, the publisher who has a *bona fide* subscription list, conducting a business upon the basis of demand for his publications, has nothing to fear from the new order and the reforms promoted by the Department.

The Government is carrying an immense amount of mail matter at the pound rate of postage which, according to the Act of Congress of March 3, 1879, should not be carried at that rate. Congress, not the Department, passed the laws governing the postal business, and the Department is simply insisting upon the enforcement of those laws, and not their constant infringement or evasion by men who abuse the second-class mail matter privileges, and resort to all sort of schemes to run up immense circulations on other bases than *bona fide* subscriptions.

The defense given by Mr. Lawshe to attacks made upon the policy of the Department, is a strong one in favor of the Department. He shows that the Department is not forbidding the publication and mailing of any class of matter not plainly obscene or incendiary or defamatory; nor yet forbidding publishers to extend credit indefinitely to patrons; nor in any way infringing upon the rights of the free press.

The Department is simply stipulating, in accordance with the laws of Congress, the rates of postage to be paid, and the conditions limiting the pound rate of postage privilege. He sets forth the fact that there is one class of postage that is not hedged about by conditions, and that is the third class; and that any man who does not wish to comply with the conditions under which the pound rate of postage privilege obtains, may freely use the third class privileges, and mail as much matter as he desires.

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ELBERT HUBBARD's *Little Journeys* are now used as text-books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be to the Homes of GREAT REFORMERS. Subjects as follows, with frontispiece portrait:

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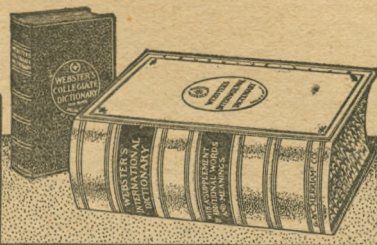
The second-class privilege is a subsidy from start to finish, and was established to promote the circulation of helpful and moral publications for the education of the masses. That is the entire spirit of the original Act of Congress; and it is the effort of the Department to see that the privilege is not abused and the mails flooded to the point of congestion with mere advertising sheets, unless the publishers pay for the handling of it.

The policy of THE FLAMING SWORD, with reference to expiring subscriptions, is that of the Postal Department precisely. We are complying with the terms and conditions of the Department, because it is more convenient for us to pay postage at the rate of one cent per pound, than to pay one cent for every two ounces. We are free under these terms, to grant a credit of four months only to subscribers; that is, we may continue sending this Magazine to a subscriber four months after his term of paid subscription has run out. We can do so without paying a higher rate of postage on the copies we send him.

But observe, that after that, though he has renewed his subscription by promise to pay, we must pay transient second-class postage—one cent for every four ounces. We are obliged, therefore, to increase the rate of subscription when allowed to run to arrears. Therefore, those who desire to run an account with us, must count arrearages at the rate of \$1.30 for the year.

INTERESTING BOOKS AND PERIODICALS

Woman's Home Companion.—The Easter Number is up-to-date in various ways, containing 68 large pages, numerous illustrations, many departments full of interesting matter for the home. We here call attention to but few of the many features and important articles. "Women of the Revolt" in Russia, is a series of three articles by Kellogg Durland, the second part appearing in the current number. "Working Woman and the Ballot," by Jane Addams, of Hull House, Chicago, is perhaps one of the most important papers on woman suffrage that has recently appeared in print. Her arguments are very convincing, and she has an interesting manner of expressing her decided convictions. Whether you want fiction, or up-to-date fashions, suggestions concerning house-keeping, or amusement for the children, or solid articles for yourself, or all of them together, you will find them in the *Woman's Home Companion*.



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The Fra.—A Journal of Affirmation, issued by the Roycrofters, at East Aurora, N. Y. Of course, you know that the Roycrofters are Elbert Hubbard's people, and *The Fra* is his latest literary effort, though an understudy is editor, and a bright one. Suggestions concerning human longevity, by Dr. Jean Charcot, constitute the major part of Volume 1, Number 1, March, 1908. Single copies 25 cents, in Roycroft style.

Courage.—I am writing a few words about a little magazine of rare value for a limited class of men and women. *Courage* is devoted to the interests of the deaf, and is edited by a friend of mine in New York, Mr. Edward B. Nitchie, 156 Fifth avenue. He is an expert in lip-reading, and employs one of the very best methods of teaching lip-reading to his many fellow unfortunates. The title of the magazine is very appropriate, as it indicates what a deaf person must possess in order to succeed in the world of hearing people. A valuable feature of *Courage* is a series of lessons on lip-reading. But the various articles in every number are inspiring and helpful to those shut off and out from the voices of their friends. Such of our readers as are deaf or hard of hearing, would be many times rewarded by writing to Mr. Nitchie for his magazine. Every deaf person should have his admirable text-book on the art of lip-reading. It is very complete and practical.

The Liberator.—The motto of this magazine is, "Let the people live." It is a very appropriate one. It means that if the doctors would let the people alone, many would be saved from the horrors of vaccination and the dangers of the administration of poisonous drugs. *The Liberator* stands for freedom in the lines of medical thought as opposed to bondage to the medical trust. The issues arising out of legislation run mad in favor of the old school of medicine, are very pressing, and every lover of liberty should support publications that are making a vigorous fight against the tyranny of the medical conspiracy. *The Liberator* is published at Minneapolis, Minn., 1322 Hennepin avenue.

Health Culture.—Two important articles in the February number should be read by every progressive person. One is Dr. Bradford's "Compulsory vaccination in Free (?) America," which sets forth numerous facts concerning the vaccination evil. The other article is an able editorial by Dr. Latson, entitled, "Medical Legislation Gone Rampant," showing up some phases of corruption of the medical trust. Beside these two articles, are others of value and interest. The March number is equally good. For \$1.00 one may obtain a wealth of helpful suggestions along the line of health-culture. \$1.00 a year. The Health-Culture Co., Passaic, N. J.

Sex-Mating—There is a great deal of discussion going on along the line of sex reform. The greatest evils possible to ex-

~ Estero Illustrated ~

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We have issued a book of nearly 100 pages, entitled

The Koreshan Unity Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

This is not a theoretical idea, but a system in actual operation, where you may enter at once, whether you have money or not. We are established in Florida and Tennessee, and negotiating extensive properties in Cuba and Honduras. Everybody should co-operate with us, whether Koreshans or not. Send 25 cents for a copy of the book at once, or \$1.80 for a dozen copies to use among your friends. Address,

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Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

Book I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

Book II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders),* by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.*

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ist in the world are the result of violation of the functions of life, and herein lies the demand for strenuous reform. But there is so much published on the subject that is really and essentially anarchistic in that domain, that we do not feel called upon to notice much of it. Besides, the Koreshan people everywhere look to celibacy as the most radical and effective means of checking and correcting the evils in the domain of sex commerce. "Sex-Mating," by Mae Lawson, published by the Raven Press, Findlay, Ohio, is a contribution to the subject, and doubtless she is sincere in her efforts; but the book is written for those who would continue to live on the sex plane, and it contains fallacies concerning the so called inherent divinity in every man and woman.

Brotherhood.—From overseas, there comes to us every month a neat little magazine, pocket size, called Brotherhood, which is designed to help, through truer thought, the healthy reconstruction of souls and bodies, and the peaceful evolution of a juster and happier social order. It advocates the Garden City movement in England. It is published by the Alpha Union, at Letchworth, Herts, England, where co-operation is in process of application.

What Shall We Eat?—Foods are usually placed on tables by way of convenience to the hungry. In this book of 125 pages, by Alfred Andrews, we have the various kinds of foods concisely put in tables (of words and figures) for the convenience of the reader. The author has made a comparative study of the various articles of diet, and has succeeded in getting into understandable form, the facts and results of his researches. A good many good things are said, and doubtless helpful suggestions are made as to economy in eating, as well as economy in purchasing kinds of food. But to us, such treatments are dry, intellectual eating,—they being various repetitions of the words, proteids, albumens, fats, waste, carbo-hydrates, etc. Maybe dietarians know what they are talking about, and maybe they don't. It seems to us if they really knew, they would all agree. But they don't—and there you are! The book is published by the Health-Culture Co., Passaic, N. J.

Shakespeare Our Next Bible.—A 16-page booklet, by Samuel Rudd Cook, the editor of The Rooseveltian Bluestocking, Rockport, Ind. Mr. Cook seems to work hard to appear odd, and succeeds in twisting the most natural things all out of shape, though he thinks it is philosophy. For instance, he states that the word atonement does not appear in the Bible, whereas it occurs seventy-five times. So much for the Cook—who by the way, is an invalid, and a brave one.

The Woman's Journal.—Friends of the woman's suffrage movement should by all means read *The Woman's Journal*, a weekly newspaper devoted to the interests of woman—to her educational, industrial, legal and political equality, and especially to her right of suffrage. The paper is ably edited, its specialty being reliable news of woman's movements the world over. \$1.50 yearly. No. 3 Park street, Boston, Mass.



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The Humorous Side of Things

A Partnership Exchange

A German who worked in the packing department of a large store tendered his resignation recently and accompanied it with the remark that he was going in business for himself.

"Me und anodder feller ve make a business," he explained. "I vill giff der experience und der odder feller vill giff der gabital."

"How long do you expect that plan to succeed?" asked the foreman.

"Oh, aboud fife years," replied the German. "Und den I vill haff der gabital und der odder feller vill haff der experience."

The Language of the Court

"You are charged," said the court, reading the formal complaint, "with having willfully, feloniously and with malice aforethought appropriated to your own use and behoof a certain article—to wit: a vehicle—said vehicle having been wrongfully and feloniously abstracted by you from the premises of one John Doe on or about the 14th day of August, Anno Domini 1907, contrary to the statute in such cases made and provided, and against the peace and dignity of the people of the State of Illinois. What say you? Are you guilty or not guilty?"

"I'm not guilty, Jedge," protested the prisoner. "All I done was to steal a buggy."

The Death of Julius Cæsar

A teacher in a North Carolina school recently asked the pupils of the seventh grade to sketch the events surrounding Julius Cæsar's death. A boy in the class wrote as follows:

"Cæsar was killed by the ides of March. Somebody told him he had better watch out for the ides, but he said he wasn't afraid of them. One morning when he was going along the street a man said to him, the ides are here. And Cæsar said, but they ain't all here. Then he went in the Senate House, and the ides were over in one corner. Directly one ran up and stuck his dagger into Cæsar's back, and then all the other ides stuck their daggers in him, and he fell over and died."

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